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THE MISSIONARY
Review of the World
DELAVAN L. PIERSON, *Editor*

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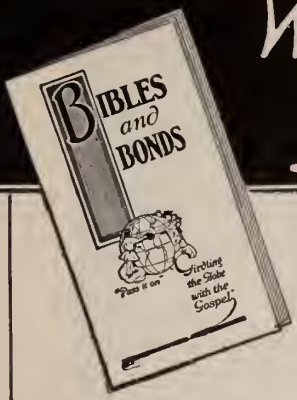

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AMERICAN BIBLE SOCIETY

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PERSONALS

Mrs. Helen Barrett Montgomery, a member of the Editorial Council of the Review, and last year President of the Northern Baptist Convention, has received the degree of Doctor of Laws from Denison University, Ohio, and the degree of Doctor of Humane Letters (L.H.D.) from Franklin College, Indiana.

* * *

Mr. E. T. Colton of the International Y. M. C. A. has recently returned from an extended visit to Russia where he was endeavoring to see that adequate relief is given to the educated classes in Russia. He believes that if these classes can be preserved, the future of Russia is assured.

* * *

Miss Helen Davis, sister of Dr. Katherine B. Davis, the head of the Bureau of Social Hygiene, is the Associate General Secretary of the National Y. W. C. A., with headquarters in New York.

* * *

Rev. Charles A. Abel, a missionary of the London Missionary Society, who has been working with large success among the natives in New Guinea, is in America and spoke at Northfield in August.

* * *

Dr. A. C. Dixon, for some time pastor of the Metropolitan Tabernacle in London, has sailed for China to attend a series of missionary conferences and to give a course of Bible lectures. On his return to America, he expects to take up his work as pastor of the University Church in Baltimore.

* * *

Dr. Catharine L. Mabie, a Baptist missionary in the Belgian Congo for many years and a member of the faculty of the Congo Evangelical Training Institute, has returned to America on furlough.

* * *

Dr. William Bancroft Hill of Poughkeepsie, New York, has been elected Vice-President of the General Synod of the Reformed Church in America.

* * *

Dr. A. Oltmans, for many years a successful missionary in Japan, was recently elected President of the General Synod of the Reformed Church in America. He is now at home on furlough.

* * *

Dr. A. R. Cook, for over twenty-five years a medical missionary of the Church Missionary Society in Uganda, was among those listed in the King's Birthday Honors, His Majesty having conferred upon him the Order of C. M. G.

* * *

Bishop Logan H. Roots, for twenty-two years Bishop of Hankow, China, has appealed to be released from administrative duties for three years, in order to undertake the secretaryship of the National Christian Council of China, to which he has been urgently called.

From the *Missionary Herald*. A MODERN STUDENT DEMONSTRATION IN FAVOR OF INDEPENDENCE, SEOUL, KOREA

THE MISSIONARY
REVIEW of the WORLD

VOL. XLV. SEPTEMBER, 1922 NUMBER NINE

THE NEED OF MESOPOTAMIA

THE land in which lay the "cradle of the human race," the land from which Abraham came, the land of Nineveh and Babylon, is still almost untouched by Christian missions. It is a country of scattered population, and of little progress but is rich in possibilities both physical and spiritual. The commercial agents are active there in their exploitation of oil wells and date groves but the missionaries of Christ have not yet taken possession of the field. There is some possibility that the Presbyterian and Reformed Churches of America, that now have missions in the neighboring lands of Syria, Persia and Arabia, may unite to establish work in Mesopotamia. Robert E. Speer, who recently returned from a visit to this neglected land writes:

"Mosul is the frontier city between Arab, Turk, and Kurd, and one-seventh of its population is made up of the non-Moslem elements, Chaldeans, Syro-Catholics, Jacobites, Nestorians, Sabeans, and Jews. At present also strange tides of political movement interlace, assisting and resisting one another, the new Arab government of Irak seeking to establish itself, the British government seeking to withdraw but finding it difficult to transfer authority and responsibility, the Turkish traditions lingering persistently and the possibility of new Turkish influence feared by some and by others much desired, French purposes not altogether clear, and new life astir in the breasts of many who have learned of liberty what their fathers never knew.

"As we talked with group after group representing many of these elements of life so mingled and varied, we seemed to hear a voice speaking to the missionary conscience of the home Church as clearly as that voice spoke to Jonah hundreds of years ago, 'Arise and go to Nineveh, that great city.' We talked with the British officials, with the father and mother of the present Nestorian patriarch, with representatives of the evangelical Assyrian Church, with the leaders of the Protestant community in Mosul, with the younger men of the

Jacobite body who are eager for the coming of new and living forces, and with individuals who helped to fill up the measure of such understanding as we sought to inquire of the missionary need and opportunity in this old city.

"The Protestant community holding its own against immeasurable odds recalled to us the names of the missionaries from whom the Gospel had come to them, showed us their beautiful old church and school, and asked for the help which surely they have a right to expect from us in their struggle to keep their light aglow. And the young Jacobite laymen, graduates of the college at Beirut and full of sympathy with the spirit and the ideals and the principles of life which they had met there, were eager to lend their support to any effort to meet the needs of men's minds and souls as well as of their bodies.

"Years ago Mosul was one of the stations of the American Board in Turkey. Then it was transferred to the Presbyterian Board with the expectation that it would be a base of work among the mountain Assyrians. When this seemed to be impracticable the work was transferred to the Church Missionary Society of England. Now the Church Missionary Society is giving up all its work in Mesopotamia and is withdrawing from Mosul and Bagdad.

"The plan which has seemed to be the best possible one is the establishment of a joint mission of the Presbyterian and Reformed Boards to care for the whole Mesopotamia field, leaving Basrah for the present in the Arabian Mission of the Reformed Church, but embracing all the rest of Irak. Such a Mission should have at once strong stations in Bagdad and Mosul and should look forward to developing the adequate occupation of cities like Hillah near Babylon, Kerbala, the great shrine of the Shiah Mohammedans, Nusairyeh which is Ur of the Chaldees, and other centers both south and north of Bagdad. For many reasons medical work and schools should be used strongly in these stations as in Persia and elsewhere in the Mohammedan world, but the door to a straight and courageous, while at the same time a wise and careful, direct presentation of Jesus Christ to Mohammedans is wide ajar. 'And the word of God came unto Jonah the second time saying, "Arise go unto Nineveh that great city, and preach unto it the preaching that I bid thee." ' "

MISSIONS AND SOCIAL SERVICE IN JAPAN

NO one will deny that the Great Commission of Christ to His disciples included social service such as healing the sick, cleansing the lepers and teaching the ignorant. There is, however, considerable room for difference of opinion as to how much emphasis should be placed on meeting intellectual and physical needs of men, and how much money and effort should be expended in these

directions in comparison with the attention given to meeting men's spiritual needs. Christ's missionaries have always been eager to relieve distress and to overcome ignorance wherever it has been found, but to feed men's bodies or to train men's minds without leading them to God through Christ is to fail in the most important part of the missionary task.

In Japan today there is a wide variety of opinion among both Japanese and foreign Christian workers as to the emphasis to be placed upon social service in the program of the Christian Church in Japan. Some are convinced that so-called "Social Service" is not only a non-essential, but a dangerous substitute for the "real Gospel," while others as earnestly believe that a Christian social service program must be preliminary, in communities of the lower class, to any adequate understanding and appropriation of the spirit and teachings of Christ.

"In Japan," says J. Merle Davis, "the shifting of the national emphasis from agriculture to industry and commerce, the transformation of the cities into vast industrial centers, the steady tide of country population pouring into the cities, the change of industrial method from hand crafts to high-powered steam and electrically driven machines, the concentration of great numbers of workers under the roofs of one plant, the pressure of night work, of long hours and low pay, the creation of the city slum and cheap lodging-house with their attendant moral and physical degeneration, the over-crowding filth and vice accompanying the rapid growth of new factory districts—these conditions are familiar to all who have followed the rise of western industry. In addition to these sinister conditions, there have arisen athwart Japan's path to industrial progress and social prosperity certain conditions peculiar to her, which enormously complicate her situation. At least four of these may be mentioned:—the extraordinary speed of her industrial transformation; the unprecedented use of women and young girls in industries; the helplessness of the Japanese worker as a social and industrial unit, and the handicap of producing for the demands of a market representing a totally new civilization to the average factory worker. To these must be added two other factors, the comparative inexperience in social welfare technique and the inherited inertia in the face of social and industrial ills."

The Japanese Government has established many enterprises that seek to relieve poverty and to promote health, social welfare and education but there is much that is left undone. Other programs for betterment have been inaugurated in large industrial plants but little of it is actuated by unselfish principles. Ninety-five per cent of the factories have as yet done nothing to improve the truly horrible living conditions of their employees.

The most promising philanthropic efforts are those being carried

on by the Y. M. C. A., the Y. W. C. A., the Salvation Army and such independent Christian effort as that conducted by Miss Caroline MacDonald and Mr. T. Hara for prisoners.

The missionary part of the social welfare program is, first of all, to bring to all the Good News of the love of God and the forgiveness of their sins through the Lord Jesus Christ. Second, it is to relieve suffering, so far as is possible, wherever found; to teach the ignorant that they may know God as revealed in Christ, that they may learn how to make the best use of their life and talents and that they may exhibit the spirit and life of Christ in the service of others. How this work may be done to best advantage must be left largely to individual missionaries. The one thing most important is, however, that in all social welfare work the giving of the Gospel and the training for Christian life service must dominate all else in purpose and program.

CHINA'S PATH TO PEACE

IS it possible that China will yet discover that the only path to unity and progress is the Christian path? They have tried other ways and methods. Sun Yat Sen was at one time hailed as almost a Christian and an unselfish patriot. Today he is generally esteemed less highly and cannot be counted an evangelical Christian. With the defeat of Sun Yat Sen in the South, the driving of General Chang out of Peking and the re-assembly of the old constitutional parliament of 1914, representing a united China, there is some hope for political unity. But China cannot enjoy permanent peace except as it is based on the principles of Jesus Christ and submission to God's government. An interesting and hopeful sign is reported by Rev. Carleton Lacy, the Secretary of the China Agency of the American Bible Society, who writes:

"By coincidence or otherwise, the most effective fighting units in China today are certain divisions under two generals whose divisions have almost literally been 'eating up' the Christian scriptures. A few weeks ago, General Chang Tso-lin of Manchuria, was reported to be holding an impregnable position near Peking. General Feng Yu-hsiang, the Christian Governor of Shensi, led his army out of remote Sianfu, hurled it against Chang's Fengtien troops, and drove the invader back to Manchuria. Almost every soldier in General Feng's army carries a Testament and the officers nearly all own leather-bound Bibles. More than that, they have set a style for the people, who on every hand are buying the book that has made an army not only tolerable, but decent and likable.

"In Southern China the influence of Christ is also manifest. The Christians of Canton decided that the city needed a moral clean-up. The gambling joints and lotteries were notorious. The Churches sought government cooperation in the campaign and Governor Chen was prudent enough to capitalize public opinion. The result was a purity campaign and a clean-up not complete, but noteworthy. The Christian forces achieved this with the aid of a good governor. The Christians decided to carry their welfare work into the barracks. The churches and a school of blind boys contributed $122.00, the Bible

Societies supplied Bibles and with the cooperation of the Y. M. C. A., 1,500 New Testaments were presented to the men of one of these brigades before they broke camp. Chen Chung-ming's troops are now in control at Canton, and order has been restored."

"'Soldier' in China used to be a synonym for 'Sinner' of the worst sort; everyone hated the troops and dreaded their coming. Since the Bibles have gone into the camps and the armies began to 'get religion' things have been better. If Li Yuan-hung succeeds in holding the country together and in establishing order from Peking to Canton, he and all China will owe much to Generals Feng and Chen and their Bible-reading armies."

SOUTHERN PRESBYTERIANS' LETTER TO CHINA

ON account of the suspicion cast upon some missionary workers in China as to the rationalistic teachings, the Executive Committee of the Foreign Missions of the Presbyterian Church in the United States (Southern) has sent a letter to its missionaries in China, as directed by the General Assembly, in reference to the "orthodoxy" of its missionaries. The result will be reported to the General Assembly next year. This letter asks for full minority and majority reports from each mission in case of irreconcilable differences of opinion. The letter is in part as follows:

"Calling especial attention to the item in the action of the Assembly relating to the use of unsatisfactory textbooks in Union institutions in which we cooperate, our Committee desires that our missions should use every proper and legitimate means to secure the removal of such books as are named in the Assembly's action, namely, 'Clarke's Outlines of Theology' and 'Hastings' Bible Dictionary.'....

"We most sincerely hope that the other boards cooperating in our Seminary at Nanking will appreciate the value of our cooperation at least to the extent that they will be willing to adopt some theological textbook which our missions have approved. We would deplore the necessity of separating ourselves from the other evangelical missions working in central China in the matter of theological education, and thus losing the opportunity which we now have, with three members of our missions on the Seminary faculty, of making our contribution toward the training of the theological students coming from all the evangelical missions in their views of Christian doctrine. While of course we could not think of making concessions that would involve a sacrifice of principle in this matter, we do not think we ought to take any extreme position in our requirement of concessions from other missions. We must take the ground, however, that any institution in which our cooperation would involve our endorsement of the institution must be conducted on orthodox lines in matters of essential and fundamental doctrine.....

This is an exceedingly difficult and delicate question, especially since many missionaries who are supported by the Church in America are members of Presbyteries in China and are therefore outside of the ecclesiastical jurisdiction of the Church at home. There is also a great difference of opinion even among devoted, spiritually-minded Christians as to what constitutes "orthodoxy", what methods of in-

vestigation will reveal the true facts, and what means may be found to make certain that the teaching in missions and in union institutions will be only such as will build up a strong, intelligent, devoted Church of Christ, recognizing the Word of God as the final standard of authority in all matters of faith and practice.

PAPAL AND PROTESTANT ACTIVITY

AT times the Roman Catholic Church seems to move quietly forward without any announced plans or reports of progress. It works largely under the surface through various channels. At present, however, there are outward signs of renewed activity at home and abroad under the leadership of Pope Pius XI. He is said to be a man of education, a statesman and leader.

The aggressive plans of the Papal hierarchy include greater activity in North America (where a papal history of the United States is to be issued by the Knights of Columbus), an increase in the number of missionaries in Africa and Asia and strong policies to counteract Protestant influences in Italy, France, Belgium and Germany. The Ukrainian Evangelical Association calls attention to the activity of the Jesuits in Poland (in which country Pope Pius XI formerly lived) and in the Ukraine.

The most startling plan of the Papacy is, however, the effort to win back the Russian Church into the Papal fold. The Soviet opposition to religion, the persecution of officials of the Greek Orthodox Church, the spoliation of the churches and the general suffering and unrest in Russia have seemed to the Papal authorities an opportunity to win back these members of the Eastern Church to the Roman fold. The losses of the Papacy in Austria and Czecho-Slovakia are great and it is not surprising that the Roman hierarchy is seeking to offset them in other directions.

In view of the claims which the Pope makes to world-wide dominion as a "super-sovereign," and the activity of the Jesuits, the Roman Catholic priests and the Knights of Columbus in America and elsewhere, an "Evangelical Protestant Society" has recently been formed with headquarters at 331 West 57th Street, New York City. The President is Mr. E. C. Miller and the purpose of the Society is "to defend and promote Evangelical Christianity in co-operation with evangelical churches; to defend the encroachments of all who subordinate the authority of our country (America) to any other authority except that of God; to promote extensive and intensive evangelism throughout America and by wide publicity to reveal ways in which certain interests are endeavoring to nullify certain American laws and to subvert American institutions; to suggest and promote safeguards against all such encroachments in every lawful way."

AN EXPRESS TRAIN—TYPICAL OF MATERIAL PROGRESS IN MODERN JAPAN

New Japan and the Old Gospel

BY REV. DAVID S. SPENCER, D.D., KUMAMOTO, JAPAN
Missionary of the Methodist Episcopal Church since 1883

JAPAN has a history of 2,500 years. The 122d consecutive ruler of the same dynasty now occupies the throne. Here are temples a thousand years old and some Japanese coins were minted in 720 A. D. There are Japanese books that were published before these coins were born from the mint. There are swords and spears, lacquer ware and beautiful silks that were in existence long before the prows of the ships of Columbus cut the waters of the Atlantic. Japan is not new. Japan is very old.

On the other hand a visitor to Japan will find that all of her chief institutions are of recent date. Her political, commercial, educational, legal, industrial and military systems are scarcely fifty years old.

Japan is still in the transition stage. The old and the new strangely intermingle. In one place or in one respect the East is more in evidence; in another the West. The combined result is something different from either East or West. In certain lines the change has been rapid.

Fifty years ago, Japan possessed only forty-six ships, with a total tonnage of 17,986, and no Japanese flag was ever seen in a foreign port. In 1918, her merchant fleet comprised 2,179 steamships, besides many sailing vessels, with a tonnage of 2,482,000. A commercial map shows that Japan has eighteen lines of marine service

touching every important port in the world, and no nation is now a stranger to the Sun-flag. Through the long World War, Japan practically bore the carrying trade of the Pacific. Her commercial fleet is now one of the greatest in existence, and is probably managed with as low a percentage loss of ships as is the fleet of any nation, geographical conditions considered.

In 1880, Japan had only about twenty miles of railway in operation. By 1920, 6,000 miles of steam railway had been constructed, with a total track mileage of 9,200, besides many electric roads. On these lines one can now find well-conducted diners, sleeping cars, a railway mail service, with electric engines on heavy gradients, and time schedules well kept.

The last fifty years have seen the telegraph lines extended to practically all parts of the Empire. Fifty years ago no "moshi, moshi" girls crowded the telephone exchange as now. Today we talk from island to island with ease, and all business feels the throb of new life.

What has been more interesting than the development of Japanese communications in the last half century? Letters used to be carried at the end of a short pole slung across the shoulder of a footman and relays of swift-footed runners went between the chief cities. The less fortunate sections of the country got news when they could. There were practically no newspapers. Today the rural mail delivery reaches every hamlet daily, and in cities a dozen deliveries per day is common. The newspaper accompanies the letters. Japan had this rural delivery and parcel post long before the United States awoke to their importance. An air mail service between the leading cities is now contemplated with Tokyo to Seoul, Tokyo to Peking, and Tokyo to Harbin air lines. A score of English captains of the air are now training the Japanese for this service.

The Japanese schools of fifty years ago cannot be easily described. The pupils knelt on the *tatami,* (straw floor mats), in rows, before low tables, the teacher behind them with a long whip. Each pupil shouted his lesson of Chinese characters at the top of his little voice. If he ceased, he was liable to get a switch over his shoulders. Even such schools were conducted only for the sons of the official class and financial favorites. In the brief intervening period, the common school has been carried to every class and section of the people. Attendance is obligatory. Poverty is no excuse. What the individual poor family cannot do the community rates must do. Illiteracy must go, and is rapidly going. Fifty years ago, a few thousand children enjoyed the benefits of education; today there are 7,500,000 in public schools.

A revolution of far-reaching importance is being wrought here through this scheme of education. Here beginning with childhood the national ideals are taught. Here a deep reverence for the Im-

THE SUNDAY SCHOOL PARADE, TOKYO, A SIGN OF RELIGIOUS PROGRESS IN NEW JAPAN

perial House is inculcated. Here, under the guise of "morale" the Shintō faith is instilled into the child mind. As in Germany under the ex-kaiser, special attention is given to the primary grades, and here the foreign missionary is not encouraged to enter. He may conduct the kindergarten, the academy, the college, but not the primary grades. Japan likes the world to know that the 98 per cent plus of her children of school age are enrolled in her schools. To the friend of missions, here is food for thought.

New Women of Japan

With this nation-wide awakening of ideas, very important social, psychological, industrial and economic changes are coming, and with increased momentum. The first thing to notice is the change in woman's status. From a mere servant and tool of the male sex she is proving to be man's intellectual equal, his moral superior, and his industrial competitor. Because of her demonstrated ability she can no longer be shut out of positions of importance. In telephone, telegraph, railway office and every sort of clerkship she has won her way. As a professor in women's colleges she has made good. In law, in medicine, in art, in music, on the stage, she is able to meet all

demands. She excels as a teacher of the young. The Imperial University has admitted her as a student, and though the House of Peers has thus far defeated her efforts to secure the franchise, she will in due time secure the ballot.

The stress placed on education in Japan has naturally opened the way for the press, and every city and large town has its newspaper—cities like Tokyo and Osaka boasting of dozens of them. Everybody reads. There are 1,430 bookstores in Tokyo alone, and the variety and attractiveness of the books offered through the land, awakens admiration, though a great improvement in the moral tone of some of them is to be desired. But attention needs to be riveted to the fact that the *people are reading, everywhere reading.* The morning paper furnishes the leading news items from all world news centers. Japan knows far more about America than America knows about Japan.

All this education and this stirring of thought points to another great change, which is the psychological. Before the restoration the *samurai* class—5 per cent of the population—did the thinking for all, and the 95 per cent were the submissive tools of the governing class. Today the official concern is over the *rise of the people.* The coolie of yesterday is the capitalist of today, and demands a hearing. The conservatives constantly fight what they call "dangerous thoughts," —these incoming democratic ideas,—but theirs is a losing fight. No police or military system can fence out thought. Censorship of the press has been tried to the limit, but has failed to prevent the ingress of radical ideas. The school with its revelations of science and history, the foreign press, Japanese travel, foreign guests, wireless, —the very heavens are aglow with incoming light and information, and Japanese youth of all classes are intellectually the hungriest souls one can find. To the young of both sexes, knowledge is power. The well-to-do seem to have special advantages. Consequently, money is supposed to be power. The capitalist has come. Class animosities have come. Modern industry with all its attendant evils is upon us. At the hour of writing, 20,000 workmen, using "direct action," have possession of the largest shipbuilding plant in the land, and are holding up the building of vessels for the navy. Labor is forbidden to organize, but organize it will.

The whole life of the Japanese people is now complicated by the ever increasing political and social problems. With the growth of intelligence among the masses comes the demand for a real part in the conduct of government by the people. Official red tape or arbitrary action is increasingly resented. The colonies are being heard from. The agricultural class,—74 per cent of the population,—is showing steadily greater opposition to increased taxation,—and the nation-wide demand for a reduced war budget,—now consuming half the national income,—cannot long be ignored. Further, Japan must

find some outlet for her population. China is credited with 120 per square mile and Korea with 190, while Japan has 372 to the square mile. Japan can no longer feed her own people from her own soil. Increasing as they are more than half a million per year, some safe outlet for these millions must be found. China is looked upon as an increasing danger and if the present unrest continues none can foretell what tomorrow may bring to that unfortunate people. The Korean problem is still pressing but there is hope that it may soon be solved. Japanese colonization is possible to a limited extent in Korea and Formosa. Japan is today the only well-organized, orderly and effective government in this Far Eastern population of 500,000,000; and Japan is facing problems of highest national importance.

The Far East is the storm center of the world. These millions fear the white man, while the leaders of both China and Japan feel the importance of keeping friendship with America. Fifty years ago Japan definitely decided to march in company with the Occident if possible. To keep that decision, Japan has, on the one hand, endangered her situation in the Orient, and on the other has at times produced misunderstandings in the Occident; but unless alienated from America and England by our own folly, she will cling to her position of influence and power derived from her Occidental connections.

The Power of Christianity

Into this increasingly interesting and strategically dynamic situation Protestant Christianity came some fifty years ago. Japan has not forgotten her experience with the Jesuits of the sixteenth century, and for years the Gospel of Christ in Protestant dress was also strongly opposed. Buddhism and Shinto naturally still oppose the Christian missionaries. Another great opponent has been the family system, an institution little known or appreciated in foreign lands.

In spite of every form of opposition, often amounting to persecution, sometimes even to the death, the Gospel has, however, made real progress. It has removed the "notice boards" prohibiting Christianity and has written religious liberty into the national constitution and all law codes. It has made concubinage a disgrace, has glorified monogamy. The Christian home has opened wide the door to enlightened womanhood and is making steady progress to her moral, social and economic restoration. It has brought the legal Sabbath, and aims steadily at bringing in the spiritual day. It has taken the Bible out of obscurity and has introduced it to the press, the bookstores of the land, and the homes of multitudes. It has established a Christian press which has already attained wide influence and steadily challenges the evils of the day. In 2,000 years

Buddhism and Shintō had reared scarcely a single eleemosynary institution. In fifty years Christianity has dotted the land with institutions for the care of the sick, the blind, the deaf, the dumb, the leper, the insane. Japan's Red Cross Society is an outstanding Christian gift of international importance. Fifty years ago the open profession of the Christian faith meant to the Japanese citizen danger to liberty and even to life. Today the Crown Prince is a member of the Young Men's Christian Association, and the gifts of the Imperial House to Christian projects of every sort are well known. Best of all, the simple Gospel of Jesus Christ is being regularly preached in thousands of towns and villages by a stable and able Japanese ministry; aggressive evangelistic movements are stirring all the churches, and sinners by hundreds are coming to the Father's house.

But a complete Christian victory has not yet been won in Japan. Only about one per cent of the people profess to be Christians. At least 35,000,000 in Japan proper have never yet had one fair chance to know our Saviour. Dangerous forces are rising to oppose the old Gospel. The lack of Christian workers to meet the new demand is appalling. Japan begins to say: "The Christian religion alone can meet the situation; if that fails, we are gone." The deep longing of the best thought of the day for light from American Christianity has never been greater than at this hour. No new and different Gospel can meet the needs of the hour. The old Gospel is being tested right here and now and is proving its power. Only Christ, the Son of God can save men. Japan is the key to the Far East. The hope for China is in a regenerated Japan, for Japan will lead this Orient—but whither? That depends on her adoption of the teachings of Christ as her standard. What then is an intelligent Christian program?

(1) A substantial immediate increase in evangelical missionaries, both men and women.

(2) Stress on the Christian kindergarten, the Sunday-school, and all work among the young.

(3) Adequate equipment for mission schools of middle school grade for both men and women, and double their number.

(4) Union of Christian forces on a Christian university of high grade for men, and the strengthening of the one now existing for women.

(5) Cooperation of Christian forces, eliminating all unnecessary duplication of agencies, and a strong combined attack upon the liquor traffic, social vice, official corruption and unjust industrial conditions.

(6) Ten times as much money and brains as now put into Christian literature and newspaper evangelism, to meet this awakened mind with the Gospel of Christ, for that Gospel is the power of God unto salvation and the one hope of this Far East.

NEWSPAPER EVANGELISM LOAN LIBRARY—SELECTING BOOKS FOR INQUIRERS

Newspaper Evangelism in Japan

BY REV. HARVEY BROKAW, D.D., KYOTO, JAPAN
Missionary of the Presbyterian Church, U.S.A., since 1896

THE use of the printed page in Christian evangelism is nothing new, for missionary printing presses in every mission land have turned out millions of pages and put them into the hands of non-Christians. But newspaper evangelism, as now carried on, seems to be a twentieth century and Japanese development. The beginnings, however, date back to the last years of the nineteenth century.

On the damp, dismal west coast of Japan, in Fukui, where William Eliot Griffis got his first intimate touch with Japanese life and history, a well equipped missionary, the Rev. G. W. Fulton, D.D., of the Presbyterian Mission, like Peter on the housetop, was grieved with the idolatry around him. His keen, alert brain pondered problem and method to reach these non-Christians. The result was an advertisement in the local newspapers to the effect that any one wishing to study the Bible would have a method described by sending in name and address.

The method was simply the use of mimeographed explanations of Bible passages in such an order as seemed best suited to the Japanese mind. Later, a little eight-page paper, called "Yako," was substituted for the mimeographed explanations.

The Rev. J. W. Doughty of Hiroshima on the Inland Sea, also began to search out any interested in Christianity and a small advertisement in the vernacular papers brought responses in such numbers as quite to overwhelm him and his colleague. A package of tracts is sent out in reply to inquiries, with an invitation to correspond as to doubts and difficulties. The *Fukuin Geppo,* (now the *Fukuin Shisha*), met the need for a religious paper, and workers were sent out two by two in itineration to consult the new inquirers. The Rev. Albertus Pieters, a missionary of the Reformed Church in America, has carried the method to its logical conclusion, by the establishment and instruction of bodies of Christian believers, looking forward to self-governing, self-supporting and self-propagating churches. In the city and prefecture of Oita, on the island of Kyushiu, Dr. Pieters has in seven years had inquirers in every township and nearly every village and hamlet in the prefecture. Local bodies of believers were established, which are developing into organized churches. Mr. Pieters so thoroughly believes in the method that he has the vision of a nation-wide, inter-denominational agency, which would break through the solidarity of Japanese society, particularly in village and rural life. Accordingly, he has organized a Promotion Committee and the Conference of Federated Missions, after a year's investigation, has appointed a standing committee on Newspaper Evangelism. This committee plans to give this method of evangelism a fair trial. They serve as a bureau for the collection and dissemination of information with regard to the work and are now carrying on a demonstration in the city and prefecture of Fukuoka, also on the island of Kyushiu. The plan of organization of the standing committee may be of great value for guidance and inspiration to Boards, Societies and Missions in other mission fields. (Copies of the Rules may be secured from the Federation, Kyo Been Kwan, Ginza, Tokyo.)

One of the first and most grievous disillusionments of the average new missionary is in regard to the attitude of non-Christian populations towards him. Very frequently in the home-lands, the impression is given that the peoples of the world's mission fields are waiting to welcome him with outstretched arms and longing for his message with eager hearts. This usually is far from the truth. The missionary is soon made to feel that neither he nor his message are wanted except by a very few. He is often ignored, ostracised, persecuted, treated as an interloper, and even suspected of being a spy for his government. He soon learns by experience what His Saviour taught in the parable of the "Lost Sheep." He goes after

the *one* that was lost. There is a solidarity of society against him and his "imported religion."

But mission fields have been affected by the movements in homelands to influence society as a whole. The individual must be saved, but so must society, if possible. Rev. Albertus Pieters says:

> "It is precisely here that the weakest point in our missionary work is found. Practically the only methods in use anywhere are preaching and tract-distribution, both of which are able to function only through the personal presence of a Christian worker. The efficacy of these methods is therefore subject to four very serious limitations: first, the number of Christian workers; second, their personal efficiency; third, the accessibility of the population in a geographical sense; and, fourth, their accessibility in a moral sense; that is to say, their desire and willingness to receive the proffered information. Stated commercially, these conditions correspond to the number and skill of the salesman employed, the facilities for distribution, and the demand for the article offered.
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> "These methods do not at present suffice to keep up with the growth of the population in any non-Christian land, with the consequence that each year there are more individuals unacquainted with our message than there were the year before.....There is no prospect that evangelism by present methods will be adequate to the task in hand in any country with a large and growing population.
>
> "In the face of these facts, if we are to address ourselves soberly to the task of universal evangelization, it is essential that we should find a method of increasing the demand, and also a method of communicating the information that is not dependent so strictly upon the personal presence of a worker in the district or with the person to be evangelized.....In Japan, we can reach through the papers directly from one-fifth to one-fourth of the population, and this portion is so influential that if we succeed in reaching them we shall in all probability quite readily find means of reaching the remainder."

There will always be need for the "one win one" method. Nor is it the claim that any of the methods now in use, such as education, hospitals and social service, should be abandoned. There will be need for all, and each one of them should be everlastingly worked. What is claimed is that we now have a method, with the principles worked out, and with the fundamentals of the organization made clear, which will break through the solidarity of society and touch the whole.

"Newspaper evangelism" becomes in practice "correspondence evangelism." The brief explanations of Christianity in the newspaper, with the advertisement requesting names and addresses, and offering Christian literature free, in every case so far recorded bring in names and requests beyond expectation, or at least beyond ability to handle them. Dr. Christopher Noss, after two years' experience, found himself "in correspondence with inquirers, mostly young folks, in over half of the 400 rural districts" in his field. "In some of them there are well-defined groups, possible nuclei of Christian congregations." He adds, "I can not see much prospect for rural evangelization in Japan unless this method is utilized. Its unique value

consists in its power to reach those who cannot attend Christian meetings, either because the mission churches are too far off, or because the inquirer is restrained by superiors."

In Hiroshima, where the work first started, Rev. W. H. Murray Walton, of the Church Missionary Society, is prosecuting the plan vigorously. Utilizing the interest at the time of the World's Sunday School Convention, he received 700 requests in one week. In a short time, he had applications from 146 villages, had sent out 750 books and sold two hundred yen worth of Christian literature. In a few months, eight baptisms had resulted and a vast correspondence established.

The new inter-denominational venture in Fukuoka, with Mr. Pieters as manager, started on April 28, 1921. By July 15th, 750 requests had come in, and advertisements had to be stopped. On one day there were 85 applications. Referring to the advertisement, Mr. Pieters writes, "Results came in so fast that we had to withdraw the announcement..... We had to stop it because it threatened to swamp us. We have not the staff to deal with so large a business, nor have we the means to supply so many people with tracts. It costs twenty-five cents, (U. S. money), on the average, to take care of the business resulting from one application. That is not much, but it seems dreadful not to be in a position to spend that much on a man who knows nothing about Christ and wishes to learn."

The results should be analyzed more carefully, and in so doing they fall naturally into several points. *First,* "there is the systematic dissemination of the Christian message." The articles, a column or so in length furnish a capital opportunity for teachings about God, Jesus Christ, sin, redemption, the Bible. It is thus practically possible "to give the people a good idea of what Christianity is." This means practically *all* the people, for the Japanese are a reading people. A trip into the interior, even to mountain villages or islands of the Inland Sea, will reveal the postman or other carrier carrying by relays the great dailies to these places ere sunset of the day of issue. This may mean eighty to one hundred miles from the nearest railway station, taking into consideration the night hours of the earliest issues. Think of thus saturating a whole prefecture, or a whole empire, if the means were available, with fundamental Christian truth.

A *second* result is obtained by inserting articles on social questions from the Christian standpoint. What is the Christian idea of patriotism? What is the Christian basis of international relations? How about the evils of alcoholism, the geisha and licensed prostitution? Is there a Christian relationship for capital and labor? Should Christians stand for disarmament and international peace? Is it not of importance to create a Christian conscience on such matters? We admit that a missionary must not have anything to do with

political questions as such, but he surely ought not to keep quiet about questions of moral and spiritual import, even if a non-Christian government makes them a part of politics. A few years ago, Mr. Pieters discovered that the school teachers of Oita Prefecture were compelling the school children to worship at shrines, contrary to the Constitution, which grants religious liberty. A series of articles in the newspapers practically stopped the illegal and improper practice.

A *third* result is in the opening of new doors and creating new opportunities. There are large numbers who have been hindered by distance, by the opposition of society and by the rancor of the priests from gratifying their longing to know about the gospel of Christ. Newspaper evangelism brings such their opportunity. With the follow-up work, and after a few years at this method, the writer could have placed twenty evangelists in places ready to receive them.

A *final* result is in the changing of individual lives. After all this result is really the most fundamental. We moderns are very much given to thinking in terms of the salvation of society. It is a magnificent vision and a noble purpose. But we should never forget that society will be saved only by the transformations of character in individual lives. Newspaper evangelism searches out those eager of heart and ready for the truth, puts the truth before them, provides by follow-up work a method of study preparatory to baptism, leads into fellowship with some church or organizes a new one for them. The results are already so large, so compelling in the saving of the individual that this one form of result would alone justify the method. Moreover, lives get so transformed by the power of the personality of Jesus that no small number of Christian workers and evangelists have been produced by this work.

The future, of course, is in the hands of Providence. But Providence works through men and women. The full fruition of this work of newspaper evangelism, humanly speaking, now depends upon the measure of support given by Missions, Boards, the supporting churches and individuals of the home-lands. The Committee on Newspaper Evangelism of the Federation of Missions has made out a five year program for about $1,250,000, which would enable them to carry out a nation-wide campaign. It seems a large sum, but compared with the need, the opportunity, the probable results—based on experience—the sum is none too large.

Rev. Albertus Pieters says: "Give us the Two Hundred and Fifty Thousand a year for from ten to twenty years, and we believe we can put some knowledge of the gospel into every hamlet of fifty houses or more in the entire Empire of Japan, and that we can make it virtually impossible for any intelligent, newspaper reading Japanese to grow up without a knowledge of the facts and doctrines necessary to Christian faith."

Interpreting Christ to Japanese in New York

BY REV. SOJIRO SHIMIZU, NEW YORK
Minister of the Japanese Christian Institute

THOUSANDS of Japanese come to New York for education or business. They see the mad rush for knowledge, for money, for pleasure and for political power, but very few of them ever enter a Christian Church or a Christian home. America is interpreted to them as a land of material progress and their idea of American Christianity is mixed with Universities, Wall Street, the "Great White Way," and the Capitol at Washington, but they know only the exteriors of Churches of many sects and styles. Christ is not in many cases interpreted to them so that they see in Him the Lord and "Saviour of all men, especially of those who believe."

The Japanese Christian Institute, located at 330 East 57th St., New York, is an attempt so to interpret Christ that the Japanese in New York will see in Him, not a foreign God, but One who deserves their homage and is ready to be their Saviour and Friend. The Japanese Christian Minister in charge is supported by the Woman's Board of the Reformed Church in America but the Institute itself is interdenominational and is self-supporting. Its members belong to different denominations, or to none, and many Japanese there first confess Christ. The one aim of the Institute is to proclaim Christ and His Gospel to the Japanese in New York through devotional services, preaching, Bible classes and Christian living. Christianity is interpreted as related to personal, social, intellectual, business and political life. A free evening school is conducted in which the Japanese are taught English and some other subjects; there is a free employment bureau, an information bureau, and a dormitory for 30 men. Classes have also been organized in Japanese boarding houses so as to widen the Christian influence of the Institute. The Japanese gladly attend the devotional meetings, Bible Classes and preaching services, the attendance ranging from fifty to one hundred and fifty. On Saturday evenings there are literary meetings and on Thanksgiving, Christmas and New Years are dinners or other social gatherings. Four hundred attended the exercises last Christmas.

The Institute greatly needs two things in order that it may satisfactorily do its work. (1) A club house for women members who have no satisfactory home in New York City. (2) A Rest Home in the country where the Japanese may go for healthful recreation in a Christian atmosphere. Gifts for these purposes may be sent to the Woman's Board of the Reformed Church in America, 25 East 22d Street, New York.

The following are a few testimonies from Japanese who have come to the Institute:

"I have been seven years in this city, but I stayed most of the time in down-town boarding houses, where every form of evil practices is going on—since I became a Christian, my disposition has been changed, and I keenly regret the loss of the last seven years without Christ."

"It is twenty-five years since I left Japan and I have been eighteen years in this city, but I have never before been in the Mission. I stayed in boarding houses down-town; I am very glad to come here and enjoy a Christian environment."

"After years of struggles, I found the real peace in Christ, and now I have decided to enter into the ministry and give my life to His service."

During the past year, we received nineteen adults as members through confession of faith; and each one of them is eager to lead others to the saving knowledge of Jesus Christ and is active in assisting mission work. Among new converts, there are machinists, business men, students and others, who are at present engaged in domestic work. With a significant sense of joy and hope, we receive a new convert, not only because "there is joy in the presence of angels of God over one sinner that repenteth," but also in a larger sense he represents his home, friends and country. Winning one young man here may mean saving many in his home land; and sowing here means reaping there in the foreign field. The great majority of the Japanese, whom you meet in this city, come from homes where there is no Christian influence; and some of them come from the localities where the Gospel of Christ has never yet been preached. Think of the immense opportunities we have in the city to carry on both home and foreign missionary work at the same time. To Christianize every Japanese in the city should be our supreme purpose, as we realize the cooperation of the Spirit.

Our work in the Mission is naturally twofold, namely: To lead men to Christ, realizing that winning one man to Christ means leading indirectly his family and friends at home, and thus we can contribute our share in evangelizing Japan, and in the second place: To educate Christian men and women, as well as those who come to us in the principles of Christian teachings, through the agency of the Church, that they may bear manifold fruits.

The sphere of our work is not confined within the walls of the Institute, for we are eager to preach the Gospel also to those who are outside. We publish a Japanese monthly paper, "*The Progress,*" and tracts of various kinds and distribute them free to the Japanese whose addresses are known to us. This work has continued for eight years and at present the paper is sent to England, France, Germany, South America and Japan, besides being widely circulated in America.

Ramabai—The Hindu Widow's Friend

KATE CAMPBELL VICKERY, SYRACUSE, NEW YORK
Impersonator and Lecturer on India's Women

ALL hearts were stirred with sympathy when Ramabai's daughter, Manorama, went Home a few months ago, and again last December when Soonderbai Powar died and left Ramabai, the "Indian Widow's Friend," without the help of those nearest and dearest to her. But our Heavenly Father knows what is best for His children. When "India's Uncrowned Queen" came to her heavenly coronation her only daughter, and her dearest friend and coworker of many years, as well as many of her daughters in Christ, were waiting to receive her with acclamation and joy.

Ramabai, the daughter of a learned Brahmin shastri, had an unusual life for a girl of her day in India. Her father, a widower, while at a mela or religious festival in the city of Nasik, on a pilgrimage seeking for peace, met and married the little nine year old daughter of a Brahmin pilgrim. That very day he started with her to his home in Mangalore, nine hundred miles away and Lakshimabai, the little childwife, never saw her parents again.

Some years before he had studied with a noted shastri in the city of Poona and had sat daily with his teacher in the Peshwa's palace, outside the curtain, behind which he could hear Rani, the Peshwa's wife as she read and studied under the shastri's direction. He was impressed with the fact that women might be taught to read and had tried to teach his wife to read. His mother forbade the lessons and his wife did not wish to learn so that he gave up the attempt. Now, however, he began to give his new little childwife lessons in Sanskrit. As his mother insisted that there must be no lessons in that Hindu house, Ananta Shastri took little Lakshimabai and his household goods and departed into the Western Ghauts into the Forest of Gungamul, a remote plateau. There he built a house, made his home, and taught his wife to read.

Here their three children were born: two daughters and a son. Ramabai, the only child who survived, was born in April, 1858. When she was old enough to learn to read her father was so busy teaching many chelas or disciples that her mother, Lakshimabai, was her first teacher. The household by this time had been increased by Ananta Shastri's father, mother, and the son of his first wife so that Lakshimabai's day was filled with household tasks. Each morning before it was light she would waken Ramabai with sweet words and caresses and holding her in her arms would whisper the Sanskrit words to her. Later when her father found how apt a pupil Ramabai was, he became her teacher.

THE LAST PORTRAIT OF PANDITA RAMABAI

When Ramabai was nine years old the family left their forest home and spent seven years in pilgrimage, visiting shrines, temples, and sacred rivers. They were welcomed by the priests because of the gold the father gave to them, but later when famine came and their money was gone the priests drove them away with harsh words and curses. The suffering among the poor families became intense and Ramabai heard her first call to service come during this famine when she saw the suffering among the women and children and especially among the little child widows.

Ramabai's father fell ill and knowing he could not live long, he gathered his family about him and bade them farewell. As he took sixteen year old Ramabai in his arms he said: "You are my youngest, my most beloved child. Trust in God, for there is a God somewhere

and He will care for you." The poor old Hindu had traveled about India for many years seeking for peace and a knowledge of God, but died without ever hearing of Him who came to reveal the Heavenly Father and the way of life.

A little later, at Raichur, Ramabai's mother fell ill and died, and in a few days her sister followed. The surviving brother and sister suffered much from lack of food, and many times ate leaves of trees and the hard seeds from the bushes.

For four years they travelled over India lecturing. The pandits (or teachers) of Calcutta examined Ramabai in the Sanskrit and in the sacred books of the Hindus, and finding her an unusual scholar they called her *Sarasvati,* (goddess of wisdom), and gave her the title of Pandita (teacher). This was the first time such an honor had been conferred on a woman in India.

After her brother's death in 1880, caused she felt by excessive fasting and penance, Ramabai married a Hindu barrister, Bipin Bihari Medhavi, M.A., B.L. As neither she nor her husband believed in Hinduism nor in Christianity, they were married by the civil rite. At the end of nineteen months of happy married life during which time a little daughter, Manorama, (Heart's Joy), had come into their home, the husband died suddenly from cholera. Of his death Ramabai says: "This great grief drew me nearer to God. I felt that He was teaching me, and that if I was to come to Him, He must Himself draw me."

As a widow, Ramabai again took up her lecture work on the position of Hindu women, declaring that the ancient Shastras did not degrade her position as the modern interpreters taught that they did. She formed a society, known as the Arya Mahila Somaj in Poona, to promote the education of women and to discourage child marriage. Branch societies were established in other cities.

During this time strange forces had been at work in Ramabai's heart. She had become definitely conscious of God's guidance and longed for a deeper knowledge of spiritual things. She had written a book on "Morals for Women" and with the proceeds of its sale determined to go to England. She and her little daughter Manorama were kindly cared for by the Sisters in St. Mary's Home at Wantage and here she came to know the truth of Christianity. She accepted Christ and on September 29th, 1883, she and Manorama were baptized in the Church of England.

After three years given to the study of English, science and mathematics and to teaching Sanskrit in the Ladies' College at Cheltenham, she received an invitation from a cousin, Anandabai Joshee, in Philadelphia, saying: "Ramabai, come over and see me graduate from the Medical College. Come and see these American women; they know how to do things."

Ramabai decided to visit America before returning to India and in Philadelphia she took up a study of the kindergarten system. Manu, the great lawgiver of the Hindus, taught that the only place where a woman could be independent was in hell. But Ramabai saw in the kindergarten system a basis for training the women of India to support themselves and to be independent even in India.

On her return to India some Brahmin gentlemen helped her to secure a house for a school which was named "Sharada Sadan" (House of Wisdom). Only two scholars came. One seemed very stupid but Ramabai persevered and today that former stupid girl is the happy wife of a professor in one of the colleges in India and the founder of a home for widows. In 1890 the Sharada Sadan was moved to Poona and a permanent home was built on land purchased by the Ramabai Association of America. Poona is a Brahmin city and there are always many high-caste widows there. The school increased in numbers, many widows coming to escape the suffering and persecution of their homes.

Each morning before the day's tasks were begun, Ramabai and Manorama had family prayers in their room, with the door open. At first the girls and women stood outside and listened to the Christian hymns; then later they entered and sat on the floor beside Ramabai during the morning prayers. Some of the Brahmin gentlemen on the Board of Directors visited the school and said:

"Ramabai, 'tis a strange thing for a woman to leave her native land and wander here and there about the earth; 'tis no wonder you have gone after strange gods, but now, that you have come again to your native land surely you will forget those strange gods and again you will worship the gods of the Hindus. But if you and your daughter will worship those strange gods, then when you do, you must close your door." For twenty-four hours in the day the door stood wide open to help any that might come and Ramabai would not close it when she talked to her God. When she told the directors this they said: "We'll take away our women from your school, we'll pull your house about your head, we'll publish you all over the land of India as the friend of widows and the breaker of caste."

Ramabai had longed to help the little widows of India, but she had no money with which to continue the work. The storm threatened to destroy her work, but in that storm God sent His greatest blessing. The Brahmins took away all their women, as they had threatened, and published all over India that Ramabai was the "friend of widows and the breaker of caste." Little widows listened and said: "Ramabai is our friend. If we are ill-treated we will go to her." They began to come, many of them with poor tortured bodies, sad hearts and broken lives.

One of these was Gangabai, a poor little thing, who shuddered

if you spoke to her, and shrieked in terror if you touched her. She had been beaten and misused until her mind was almost gone.

There was Dasee, poor little child, whose husband had died a few months after their marriage. They said that she must have been a wicked woman in a former life else the gods would not have taken her husband now. So her mother-in-law beat and misused her, hung her by her thumbs to the ceiling and if she fell it was on to a bed of prickly pear cactus, shut her in a room and threw pepper on the fire, and if she sneezed she beat her.

Ramabai realized that she was not sufficient for her task and a longing for a deeper work of grace took possession of her soul. In April, 1895, with fifteen of her girls who had become Christians, she attended a camp meeting at Lanouli, conducted by the missionaries of Western India. Early one morning she went out into the hills and true Orientalist and devotee that she was, she humbled herself before her God, threw herself on her face and asked God for this great gift in her life. As the sun came up over the Western Ghauts, the Sun of Righteousness shone in her heart and gave her the peace that the world cannot give and cannot take away. Then she asked God to give her many more girls to teach. She thought she asked too largely but God spoke to her saying: "Is anything too hard for Me? Oh, ye of little faith, wherefore will ye doubt?" Comforted, exalted, and dedicated anew to God's service she went back to Poona to abide God's time and to follow His leading.

A year later a great famine broke out in the Central Provinces. Ramabai longed to rescue some of the women and girls, but had no one to care for the school while she was gone, or any money to support the girls she might rescue.

One morning at prayers one of the women said: "Bai, why do you not go into the Central Provinces and bring back some of those famine women to care for them and teach them about this God of whom you have told us? We will be good while you are gone and will do everything your sister-in-law Mami tells us to do."

So Ramabai went into the Central Provinces, but she found that she could not take any of the girls away from relief camps without the permission of the British Government. As she stood waiting for the officers to come and open the camp that morning, she understood why the Brahmins preferred to have their wives and daughters die of starvation than that they should be insulted and ruined at the relief camps. She saw two beautiful high caste girls come near loaded with jewels. The younger one was crying bitterly, and the elder one trying to comfort her. Men from the Hindu temples were following them, were offering them silken saris, jewels, fine food, and servants to wait upon them if they would only go with them. How Ramabai longed to put her arms about the girls and protect them but she dared not touch them lest she break their caste.

She spoke to them, however, and told them that when the relief camp was open she would ask permission to take them to her home and protect them. The elder one came and fell at her feet and said: "Bai, (woman) we'll go with you if you will only let us be good. We are so afraid of those men."

The officers gave her permission to take as many girls and women as she would guarantee to care for, and with these two girls she gathered three hundred other girls and women and took them with her to Poona. But when she reached the city the authorities said, "You cannot bring those women and girls here for they are from the famine districts and have all kinds of diseases. Take them away."

What should Ramabai do? Then God's hand was revealed. A few weeks before a friend in America had sent some money with which she had purchased one hundred acres of land about thirty miles outside of Poona. To this farm at Kedgaon she took the girls and women and there they camped in the fields. They built booths of the branches and leaves of the trees to protect them from the sun and moon.

Friends in England and America, hearing of the work for famine widows, sent money and a settlement was built which they called Mukti (Salvation). Here the three hundred women and girls were housed and fed and trained. They were taught sewing, cooking, farming, weaving, setting type and spent many hours in the schoolroom each day.

Some years later when Gujerat experienced a terrible famine, Ramabai was again led to go to the famine area and gather in hundreds of girls and women. Among these were girls rescued from an evil life so that a Rescue Home was built across the road from Mukti. This was cared for by Miss Edmonds and later by Mrs. Baker of Rochester who came to visit but remained to help. The cornerstone of the Home was laid on March 20th, 1898, in faith and in obedience to God's order, although not a single copper was in the building fund.

The older girls rescued in the famine in the Central Provinces became the nurses and the teachers for the girls saved in this later famine. Ramabai said: "It seems to me that these girls were sent here by special providence of God, to be trained to care for their sisters who came from the later famine. I am thankful that God has given me out of the Central India girls a band of at least one hundred and fifty noble young women, who are incessantly working for their Gujerati sisters, day and night. There are forty-five matrons, each of whom has thirty girls under her charge. They are proving themselves real mothers to the new girls. The nurses who attend to the sick in the hospital do their work of mercy as unto the Lord." Half of the girls rescued in the first famine were so well trained and so consecrated to Christ's service that they were able to care for

hundreds of others rescued from heathenism. This was evidently a work of God.

As day by day God led Ramabai on in her work so her faith and that of her workers increased. When one time fifteen hundred dollars was needed to complete some of the buildings, early one morning Ramabai and her Christian girls and women gathered in the chapel for a day of fasting and prayer. All day long they fasted and prayed and as the sun was setting with one accord they rose and sang "Praise God from whom all blessings flow," thanking Him for answering their prayer. Then they went to their evening meal and to rest. That same night in a city in America a man could not sleep. God was speaking to him but he would not listen. Just as the morning sun peeped in at his window he dropped on his knees beside his bed and said: "Oh, Lord, I will send Ramabai the $1,500 this morning." Ramabai's prayer was answered.

Many other instances of answers to prayer I was privileged to hear as I sat beside her and read from her book of answered prayer as she told me of time after time when they had no money to buy food for her great family of 1,500 and 1,600 women, or when they needed money to dig their wells, to build their buildings, to care for the sick, to equip their printing plant, to rescue famine girls. On the left-hand page of the book was the need written down, the day and hour when a special prayer service was held; on the right-hand page was the day and hour when the answer to the prayer was received. The date of the post-mark on the letter was many times the same day as that on which the needed gift was asked.

One thing I observed at Mukti in connection with their prayers for special help. They always concluded with a prayer of thanksgiving and sang the doxology. When I spoke of it Ramabai said: "He is faithful that promised. He will supply all our needs. I believe we should praise as well as pray. I know He will answer our prayers in His own time so I always say 'thank you' when I pray."

Ramabai, always wished to efface herself. "Not I, but He." But today, "she being dead, yet speaketh," for all over India her children in the Lord rise up and call her blessed. Many daughters have done virtuously, but she has excelled them all. In humble homes are happy Christian wives and mothers who without Ramabai's aid would have died of starvation or lived a life of shame in some temple of India. Scores of Bible women, trained at Mukti, are today giving the Bread of life to their less fortunate sisters. Nurses who learned from Ramabai the joy of service are bringing relief to suffering womanhood. Teachers in the schools of cities and villages of India are opening the eyes of the mentally and spiritually blind.

Time would fail me to tell of widows rescued from torture and suffering, of orphans saved from starvation, of unwanted girl babies often found at Mukti's gate in the early morning, of little blind girls

RAMABAI, HER DAUGHTER AND SOME OF HER CHILD WIDOWS AND BABIES

"lost" in the streets of India. Some of India's leaders were inspired by Ramabai's Christian faith and works. Among them were Soonderbai Powar, for years the head of the Zenana Training Home in Poona; Mrs. Nicambe, head of the Bombay school for high-caste child-wives, child-widows, and unmarried girls; Godubai, Superintendent of the Home for Hindu Widows in Poona; Miss Chuckerbutty, head of the Orphanage at Allahabad; Mrs. Ramabai Ranade, organizer of the Poona Seva Sadan, a society of nearly eight hundred women banded together for the uplift of Indian womanhood. These and many others received their inspiration from this pioneer of woman's work for women in India.

YOUNG MEN OF CHINA AT AN INDEPENDENCE DAY CELEBRATION IN THE Y. M. C. A. P LAYGRUOND

The Boys of the World*

A Message Broadcasted from Newark, New Jersey, to the Boys of America

CHARLES R. SCOTT, NEWARK, N. J.

State Secretary Boys' Work, Young Men's Christian Associations of New Jersey

IT is with pleasure that I bring you the greetings of the boys of the world. The boys of England greet you; the boys of devastated and reconstructed France salute you; the boys of twelve other European nations not only greet you but plead with you for help. The Greeks, the Egyptians and the Abyssinian boys send their greetings. The thirty-four million boys of India, the forty million of China and the ten million of Korea and Japan all send greetings to the boys of America. Boys by the million of every color, race and creed look to America as the land of the free and crave fellowship with boys who have so many opportunities and privileges.

As we become better acquainted with these boys we find they differ in color, language, dress, food and customs, but at heart they are like the boys of America. With all our luxuries and waste we cannot conceive of the poverty and need in other lands, especially in Central Europe.

Think of the fifty million boys in twelve European countries from one-third to one-half undernourished. These boys at seventeen years of age are compelled to enter the army. Stop and think of what it means that Great Britain and Europe lost eleven million of their productive citizens and that 57 per cent of the young manhood of France were killed or are missing as a result of the war. The boys are taking the places of these men and *are carrying the burdens of men before they are men; they are facing the temptations of men before they have men's strength and experience.*

We met four classes of boys in every country. First—the *school boys.* While the percentage of illiteracy in most countries is very high yet we were impressed with the earnest desire on the part of the boys for an education. Their hours are long and the method of teaching is severe. They have no time for play and they have very few games. In most schools a period is devoted to physical culture which includes calisthenics, marches and other formations to fit them for military service.

The boys and younger men crave an education for they realize their responsibility. In Czecho-Slovakia the boys of the rural communities were crowding the big cities and making sacrifices unheard

*E. M. Robinson and Mr. Scott recently returned from a tour in the interest of the boys of the world, visiting over one hundred cities and towns in twenty-four nations. Mr. Scott gave the following address which was broadcasted by radio from Newark. This message reached boys of various centers as far west as Iowa.—EDITOR.

of in America for the sake of an education. They had no place to sleep so the Government appropriated four million kronens, for property, materials and for men but expected the students to do the work. These boys were so anxious for an education that each day at the close of their studies they made their way to the property and carried dirt, mixed mortar and did other hard work for four hours. All they received for their labor was a bowl of soup, piece of black bread and cup of coffee at the Young Women's Christian Association.

A ROUMANIAN COUNTRY BOY

In Bratislava the Government has taken over an old building to be used as a dormitory for 500 boys and while they do not wish the public to see how the boys live we took a chance and quietly slipped into the building. We were amazed at the conditions under which these boys were living. In one room 15x15 we found the walls dark and gloomy; no light or heat, no ventilation and here sixteen boys were sleeping on a tick filled with straw on the floor with very little covering. For their meals they received a bowl of soup and a hunk of black bread with no butter. How many of our American boys would be willing to do this for the sake of an education? *These boys in school are just like the school boys of America but they have no boyhood.*

In the second class are the *working boys.* They are real burden bearers. Boys in America know nothing about long hours and small pay. There are more working boys in China than there were soldiers and sailors on both sides of all fronts during the four years of the war. They are bound out by the apprentice system and eat, sleep and work in the same room. They work from daylight long into the dark hours of night for four years without pay. All they receive is a padded suit for winter, a cotton suit for summer, a little rice each day and a hard wooden shelf on which to sleep. At the end of the four years they receive $10 a month. In India the average income of two hundred million people is $10.00 a year or 3 cents a day. They have no half holiday on Saturday nor any vacation in summer. J. C. Clark of the Y. M. C. A. in Shanghai is gradually persuading employers to give the boys a chance and has arranged for boys to have one hour each week to learn how to play games. *These working*

boys are just like the working boys of America but they have no boyhood.

Another class in almost every country are the *homeless boys.* In the streets of Bombay at all hours of the night we found boys sleeping on the streets by the hundred just like stray cats. We found them in their rags, sleeping on the porches of the mosques. They had no home and no one to care for them. We visited a dirty alley in Cairo with Dr. Zwemer where we saw the blind boys. When we asked why they had such a filthy place, we were told that they were blind and could not see the dirt so that the people thought it did not make any difference. Another class of homeless boys were the thousands in the orphanages as the result of the war. In Constantinople the

WHERE SOME OF THE BOYS OF INDIA LIVE

Y. M. C. A. is working in 20 orphanages with 6,500 boys—Greek, Turk and Armenian. What a pathetic sight! *While they are in homes yet they are homeless. These homeless boys are just like our American boys but they have no boyhood.*

One more group are the *boys without food.* Over 400,000 children in Bible lands are hungry all the time and at least 50,000,000 in 12 countries of Europe are underfed or undernourished. Fifty thousand boys in Austria are without proper food, and 3,500 students receive each day only a small piece of black bread and a cup of thin cocoa without sugar. This is provided by the students of America through the Friendship Fund. We saw one hundred and forty thousand Russian refugees, without a home and without food, selling everything they had for practically nothing and were impressed with the practical service rendered by the Red Cross. In the famine area of China, fifteen million were starving. We saw them wasting away and dying by the thousands. In one province 177 women and chil-

dren were sold by their husbands and fathers. One could buy a Chinese boy for one dollar. These scenes were pathetic and reflect social depravity. *These hungry boys are just like our American boys but they have no boyhood.*

When we think of the boys of the world we must not overlook the thousands of needy boys in America—the colored boys, the Indian boys, the boys of foreign parentage and those who have recently come to our shores. *These boys all hunger for friendship and need leadership.*

There is a brighter side, for the Young Men's Christian Association and other Christian missions are working with these boys in every country. The black boy, the yellow boy, the red boy, as well as the white boy is responding to the Christian Citizenship Training Program. The Boy Scout Movement is in almost every country and many of these boys are intensely interested in their work. The Sunday-schools are organized all around the world and the number of pupils attending them is increasing every year. We were greatly impressed with the far reaching influence of the Christian schools and colleges organized by the various denominations. There is need for greatly multiplying these agencies for good. In some places boys' camps are conducted under Christian auspices and are exerting a great influence. Many undernourished boys are in this way given an outing which results in building stronger bodies and giving inspiration for high standards of Christian living.

While we were handicapped on account of not knowing the language, we were pleased with the way the boys warmed up to us, which revealed their craving for fellowship. They showed an enthusiastic interest in the Young Men's Christian Association program. They are hungry for leadership and the doors are wide open for Christian agencies to enter. Various governments are appealing to us, the school authorities are inviting us, the orphanages crave our help, and the Church has urged us to furnish leadership in building Christian character. *We have been richly blessed in America and cannot be indifferent to this call for help.*

Dr. John R. Mott says: "Any idea or ideal which you wish to have dominate a nation must lay hold of thoughtful boys; the age of boyhood is the age that determines the future; history shows that character is determined in youth." Theodore Roosevelt stated on more than one occasion: "If you are going to do anything permanent for the average man, you must begin before he is a man—the chance of success lies in working with the boy and not with the man."

When we realize these truths and know that the boys of other nations are just like our own American boys it behooves us as followers of Christ to present His claims. These boys are open-minded and are willing to study His life and program. I will never forget our visit to the International College in Smyrna and the interest the

students manifested in the address by Mr. Robinson and their earnestness at the close of his message when they sang:

"Just as I am, young, strong and free,
To be the best that I can be
For truth, and righteousness and Thee,
Lord of my life, I come."

At Trinity College, Ceylon, we met a young student of eighteen who was chairman of the Social Service Committee. In 1918 he was brought under the influence of a Christian evangelist and decided to follow Christ secretly for he knew such a decision would meet with strong opposition from his relatives. He soon determined, however, to confess Christ openly which brought the displeasure of his

SOME OF THE BOY BURDEN BEARERS OF CONSTANTINOPLE

father, also his uncle who was a high priest and head of a Buddhist seminary. Notwithstanding the fact that he received a sound beating and was disinherited, yet the boy stood true.

When we were traveling to Nanking a young Chinese salesman was seated next to me in the train and in the course of conversation he said in a very natural way: "You are a Christian." I replied in the affirmative and then he said: "I cannot understand so many religions in America." I soon discovered that he was confused with the various denominations and after I explained that we were all different families but serving the same Christ he then said: "You can sleep better when you are a Christian." I asked what he meant and he stated: "Jesus teaches to be honest; if you are honest you can sleep better because you have a clear conscience." I could see he was seeking the truth and for nearly an hour we had a good talk about the principles of Jesus.

I addressed the students in a college connected with an old Chinese temple where there were only 25 Christian young men among 450 students. The young man who presided was a non-Christian and at the close of my talk he urged the students to give earnest thought to the teachings of Jesus for he said: "China must think of Christianity."

When we realize that the first Protestant missionaries landed in Japan in 1859 and that the New Testament in Japanese was first published in 1880 and further that religious liberty was given to the Japanese as late as 1889 and remember that there were only 10 Japanese baptized from 1859 to 1872 and compare this with the latest reports that 135,000 are now identified with the Protestant Church we can see the rapid growth of Christianity.

Let me challenge every Christian man to give the boys the right leadership. If evil men deliberately plan to win and hold the boys, why will not Christian men with high motives set the example by Christian living and Christian service?

"God send us men—God send us men!
Patient, courageous, strong and true,
With vision clear and mind equipped
His will to learn, His work to do.

"God send us men with hearts ablaze,
All truth to love, all wrong to hate;
These are the patriots nations need
These are the bulwarks of the State."

Let me also challenge the boys. The conditions are so dreadful on the other side that if the boys of America get the vision they will rise to the occasion and think more seriously of life and its many opportunities and not let pleasure dominate their lives. The boys of other nations look to the boys of America as an example. By all means boys must give diligent thought to studies and to their preparation for life's work. "What is worth doing at all is worth doing well." Howard Arnold Walter, the Princeton hero who gave his life for the boys of India said:

"I would be true for there are those who trust me,
I would be pure for there are those who care,
I would be strong for there is much to suffer,
I would be brave for there is much to dare,
I would be friend to all the poor and friendless,
I would be giver and forget the gift,
I would be humble for I know my weakness,
I would look up and love and laugh and lift."

Growth of Religious Tolerance in Persia

BY ROBERT E. SPEER

Secretary of the Board of Foreign Missions of the Presbyterian Church, U. S. A.

Whether or not Islam is breaking up in Persia or elsewhere I do not know. A religion which has lasted for twelve hundred years and which has laid hold on personal and community and national life with a thousand pervasive invisible bonds is not likely to break up over night. One hears both from Mohammedans and from others strong judgments as to the decay and disintegration of Mohammedanism, but then one hears the same kind of talk in the West with regard to the decay and disintegration of Christianity. We asked constantly in Persia for opinions as to the real facts. Were the pilgrimages diminishing? Were the revenues of the shrines and the mosques decreasing? Did the people still pray in their homes or in their public places of prayer? How were the fasts observed? What was the influence of the *mollahs* and the *mujtahids?* On these and similar questions one could present a body of conflicting testimony, but I believe the sound conclusion is that Islam as a religious force is weakening, but that as a political instrument to be utilized as an agency of nationalism it has stiffened greatly in Turkey and India. The stiffening is not so perceptible in Persia. Now and then there are evidences that the forms of Shiah Mohammedanism are being encouraged in the interest of political nationalism, but Persian character is so kind and easy going and everything is so unorganized in Persian life that any galvanization of Mohammedanism in a political interest is far more than offset by the disintegrating influences.

These disintegrating influences grow stronger and more outspoken. One of the papers recently repressed in Tabriz was entitled *Azad,* or "Freedom." In its issue of January 1, 1922, appeared the following article:

"A Medicine for Those Tied to Moslem Ecclesiastics."

"Let all Persians, both religious and irreligious, read this.

"Oh Persians of the Shiah sect, either you believe or you do not believe. But those who do believe, let them give ear and hear what I am saying. How unworthy are those who confess that Islam is a religious system both spiritual and worldly, but who forget that a tree must be known by its fruits. While, as you say, this religion has the happiness of this world to offer as well as the coming world, yet in every point all Moslems over the world are low, poor, unclean, without civilization, foolish, ignorant and in general they are two hundred years behind American and European Christians and even behind the Zoroastrians.

"If it were only in some places that we found Islam in this condition we might attribute the results to some other reason but where we find Islam everywhere in the same condition we can see no other reason but Islam itself. This appears true to every man who looks at the question, because

Islam has lost the real Islam. The foundations of true Islam have been dropped and other superstitions things have been brought into their place.

"We Moslems must recognize that the very thing which has brought us to this point is that we have followed the faith of the ecclesiasties. Our learned and able men have understood that each age has its own ways and its own leaders and therefore every age must follow a new leader. And they think that their command is the command of God and His prophet. If the leader of a certain age says that paper money, for instance, is unclean; then no poor Moslem can touch paper money no matter how useful a thing it may be, and so of other things.

"Now let us see what great losses have been brought in our age by our following these ecclesiasties. Now I ask you advocates of Islam, can the judgment of one man be trusted to such an extent? Anyone with a little wisdom will say, No. Even more than that, are our ecclesiastical leaders ready to give up all selfish motives? I am sorry to say, No! No! Now I pray all believers, let them bestir, arise and gird themselves, and find the rules of the genuine Islam which will be a great help for us in this world and the one to come.

"Now for Persians who have no religion. You will say that Islam is not true, but do we not need something to hold together and provide for the welfare and progress of the country? You will say that we have no money and there is no unity in our country. What shall we do? I say that we must come under the standard of Islam (but true Islam). Let us throw away this following of the *mujtahids*. I have heard that once upon a time a King of Persia was visiting at the court of King William of Germany, and after reviewing all the regiments of splendid troops he sat down to dinner and spoke to Kaiser William: 'What shall we do in order to make Persia as successful as your country?' Kaiser William answered: 'You can not feed one hundred thousand soldiers and you can not maintain order in your cities as we do, and you can not have manufacturing plants as we have, but you can do the following things that will be acceptable all over the world. First, you can refuse to tie yourselves as all the followers of one man and say that his command is the command of God and the prophet, and second you can treat your various tribes so that they will not be tools in the hands of your neighbor nations. If you do these things I assure you that your kingdom will be great.' Therefore arise and take your sword and dig up all those thorns which have grown up around Mohammed—may the blessings of God be upon him and his children—so that we may be blessed both in this world and the world to come. I shall be glad to receive any suggestions or any advice from any reader of this paper."

I met the editor of this paper and the writer of this editorial, and had several very interesting conversations with him. He does not believe in Mohammedanism at all. Kasha Moorhatch asked him with regard to this editorial, "Do you really mean that there is a true Islam?" He replied, "No, there is no true Islam. I have merely spoken as though there were to save my head. I realize that there is no good in Islam." He told me quite frankly that there was no hope for Persia until the power of Islam was shattered. If I were free to do so, I could quote similar opinions from some of the most influential leaders of the Near East.

Among the Mohammedan ecclesiastics themselves there is growing up in Persia an increasingly kindly and tolerant feeling toward

Christian Missions. *Mollahs* who have acted as language teachers to the new missionaries or as teachers of the Persian language in the schools have been brought near to Christianity, and some of them have openly accepted it. We met many *mollahs* in homes and in Christian services who were either openly or at heart Christians, and we had friendly talks with others who were ready to discuss temperately the claims of Christianity. During the Turkish occupation of Tabriz when Dr. Vanneman and Mr. Fred Jessup were imprisoned by the Turks, the two leading *mollahs* of the city were their strong defenders. One, the head of the largest Shiah sect, openly preached in the mosque on their behalf. He declared that he had known Dr. Vanneman and Mr. Jessup ever since they had come to Tabriz, and that he had never known anything but good of them, and that unless they were released he would take it upon himself to stir the city in their behalf. The other was the head of another Shiah sect, and he went himself to the Turkish pasha to speak for the missionaries. It was afterwards learned that the *mollahs* and merchants of the city had prepared a paper to present in behalf of Dr. Vanneman and Mr. Jessup in case they were court-martialed. In Hamadan the leading *mollah* of the city bought for the station the land on which the hospital and its residences stand, and turned it over to Dr. Funk. At the time of the Turkish occupation there the *mollahs* declared to the Turks that Dr. Funk must not be sent away from the city. When Dr. Funk broke his leg and was confined to the house, his room would often be full of his white-turbaned *mollah* friends who had come to inquire after him.

An endless tale not of kind words only but of kind deeds also could be told, revealing the ever deepening good will and enlarging friendships which are binding together the missionaries of the Christian Gospel and these Moslem people of Persia who so greatly need and so truly deserve our love and help. It was a satisfaction to meet specially two Moslems from Urumia. One was the man who helped Judith David during the long weeks when almost single-handed she kept alive a terror-stricken company of destitute Assyrians in Urumia and could not have done so but for the loyal help of this humane man who is still doing all that he can to protect the property of the Mission in Urumia and to assure its return. He had just come to Tabriz from Urumia and drew a vivid picture of its ruin and its despair. He was returning to do what he could and when I thanked him he replied that he was glad to serve us and that what he was doing was not for the sake of protecting properties only but that the work of God in which he believed might go on. The other man was the one Moslem in Urumia who after the last dreadful massacre came to Dr. Packard and took him by the hand to escort him safely out of the carnage into the yard of the governor.

No one has had a better opportunity to observe the changes that

have been taking place in Persia in the past twenty-five years than Kasha Moorhatch who, after his education in the mission schools in Urumia, took his theological course in McCormick Seminary and has for twenty-five years been preaching first to the Assyrians and of late years to the Mohammedans, with a wisdom, faithfulness and power which mark him out as one of the most useful evangelists of our day in the missionary approach to Islam. I asked him in Tabriz whether he would jot down some of the changes which he had seen and the reasons for them. This he was good enough to do as follows:

"For 1,300 years Islam has been the seeming insurmountable obstacle in the way of Christianity and the greatest enemy to be conquered, for the reason that Islam has the appearance of the knowledge of God without the power and Spirit thereof. From my experience of nearly half a century as a preacher and from personal knowledge of this religion and nation, I can see that the walls of Islam are tottering to their fall. The great changes could be arranged under three heads: Personal, Social and Religious.

"(1) *Personal Changes* or changes in relation to the home and personal life in Islam. Not many years ago the home life and the way of living and dressing among Europeans was not only despised by Islam but looked upon as *murdar* (religiously unclean). A real Moslem was forbidden to dress and eat and live like a non-Moslem. I have heard Islam's *ulema* (doctors of the religious law), speak of Christian dresses as *murdar,* and so also Christian food; but now you will see the streets full of Moslems dressed like Europeans with necktie, collar, etc, and among the higher classes of people the women dressed entirely like Western ladies although they do not go out of doors without being veiled. The use of forks and knives, tables and chairs, and ornaments in the house like Europeans and the idea of educating their women are growing.

"In recent days there was a paper being published in Tabriz named *Azad* (Free). In one of its numbers, the editor, although speaking with *taggiyah* stresses very freely and boldly the cause of the decline of Islam. 'It is Islam itself.' The present writer started some meetings in Teheran, now continued in Tabriz, in which the men and women sit, talk and eat together without the latter being covered or veiled. Although these meetings are not secret, they are continuing.

"(2) *Social Changes*, i. e., in their relation to non-Moslems. I remember well when it was impossible for a Christian to use the sacred greeting, '*Salam alakum*' (Peace be to you), to a Moslem. If by mistake a Moslem should give the same salam to a Christian, the Christian had to suffer for it. But today the use of this salam is common between Moslem and Christian. Twenty years ago it was impossible for a Moslem to shake hands with a Christian, but now, not only do they shake hands, but like Orientals, they quite often kiss each other. Then it was a death penalty for a Christian to speak before Moslem fanatics about the divinity of Christ, but now if a Christian is well informed in language and intelligent in speech, he can say openly that Christ is God-Man, the only Mediator, outside of Whom all else are sinners incapable of mediatorship. Then it was impossible to sit with Moslems at one table, but today among the higher classes it is very common and free. Twenty years ago it was dangerous to preach in one of the Moslem languages in the presence of Moslems, but today any intelligent man who knows the language can speak about the Trinity, the Atonement, the New Birth, and can openly condemn Islam as a religion of pure formalism.

"(3) *Religious Changes.* To any one who is acquainted with the foundation of Islam, it is clear that Islam is opposed to progress, civilization, equality and freedom and will therefore never accept the advances made by the intellect and civilization. Thus said to me a man by birth a Moslem, when I asked him if he were a Mussalman: *'Adami ki yek misgal agl darad, Mussalman bashad?'* (Can a man who has an ounce of sense be a Moslem?) In Caucasia the Moslems have translated the Koran into the common speech although this is contrary to their faith. There is a great awakening going on showing dissatisfaction with Islam. Many are looking back toward Zoroastrianism; many have gone astray to Bahaism; hundreds and thousands have gone toward rationalism; many are awakening to see the folly of the Muharrem and of pilgrimages to sacred shrines. There is talk among the intelligent party of starting a Protestant movement in Islam which looks toward a revision of Islam in order to reach the 'real Islam.' My hope is that they will continue in their search, for at bottom they will reach nothing.

"I am sure that Islam has reached the days when it should fall. We need workers—intelligent, acquainted with Islam, and self-sacrifical in spirit.

"The causes of these changes may be noted as follows:

"(1) Intermingling with foreign nations. In the last few years many Persians have gone west for merchandizing, education and travel, and many Western people have come to Persia for different purposes. Many native Christians who have been educated abroad or educated in mission schools have been having dealings with the Moslems. In seeing these things any intelligent Moslem must discover that there must be something behind Christianity that cannot be found in Islam.

"(2) The wide work of Christian missions. From these missions many influences have scattered through preaching, education, medicine and social life. When an intelligent nation like Persia sees such things they cannot help saying there must be some mystery in Christianity undiscoverable in Islam.

"(3) The distribution of so many thousands of the Bible and religious tracts which give to mankind the highest ideal of life, not to be found in Islam.

"(4) The work of travelling evangelists, who have preached the Gospel to thousands and have showed by their lives the power that lies in Christianity and not in Islam.

"(5) The relief work. Although some foolish Moslems have a superstitious idea that Mohammed compelled the Christians to help the Moslem, the best and intelligent part of them have come to this thought: 'Really there must be something secret in Christianity not to be found in Islam.'

"(6) The spirit of the Persian Constitution (*mashruta*). This spirit is the greatest blow against the tottering walls of Islam. The Constitution means freedom, equality, brotherhood which smites the foundations of this false religion. I say freely that Islam and the spirit of constitutional government are incompatible forever.

"(7) The increase of education in Islam itself. Either this was borrowed from the west or from the American mission schools, with the result that a great many schools have been started for boys and girls on modern principles. I am sure that such schools, if they do not make Christians, will certainly make the children non-Moslem.

"*Advices for the future work:* The plan is only one, started by Christ and followed by Paul and his companions, viz., to preach Christ and Him crucified. The object is one: to build up men in the stature of Christ. Suggestions: (1) Let all the mission institutions, such as schools, orphanages, hospitals, relief work, etc., find their proper place. Let it be known that these

are not worldly institutions but Christian. The object of missionary work is not education of the world but to lead the world to Christ.

"(2) It seems to me that the time has arrived when instead of dissipating our efforts in unrelated tours in which the one touring spends only a few days in a place and passes on to forget it for years to come, we should concentrate our efforts and systematize them by placing a missionary and a native helper in centers which can be used as a base of operations for the methodical touring of a whole district.

"(3) A special effort for the distribution of the Bible and tracts.

"(4) To use as workers those who are orthodox in faith, zealous in the work, loving in their social life, skilled in preaching, acquainted with Islam, filled with the Spirit and self-sacrificing.

"(5) Great caution should be used in building the foundations of the Islam Church, because this nation believes and works by *taggiyah* (which permits freedom to lie if to gain a personal end favorable to one's self), under which wolves may creep in under the guise of sheep. Therefore there must be care and patience and examination into the real character and motive of those accepted into the Church as proselytes from Islam lest later we be shamed before God and men by too hasty admission of unworthy members. I cannot stress this point too strongly. Be sure that undue haste will bring us into unpardonable mistake."

Kasha Moorhatch's analysis of the causes was confirmed by many others. There has been a great seepage of Christian conceptions into Persia. The *mollahs* have been judged by new canons of character, and Western conceptions of the separations of the Church and State have cut at the very foundation of the Mohammedan principle of their identification. As I sat in the Persian parliament one evening and saw the score of *mollahs* there, constituting a small minority, and listened to one of their number debating ineffectually before a body which was regarding him not as a *mollah*, but as a man, I realized afresh over how wide a space the thought and life of Persia had passed since the young Sayids folded up their privilege in their brown abbas in the tea houses on the Kum road twenty-five years ago. There is opposition and difficulty enough remaining, moral inertia, the terrible effects of the moral education and the social institutions of Islam, ignorance and fanaticism and sin. There is hostility as well as hospitality. But as an able Armenian woman said to us in Teheran, "The ground has been broken up and softened by the rain and is open for the seed. The old days of the hard, closed soil are passed." Once again let the sower go forth and sow.

Christianity is not civilization; it is not the habit of attending Christian worship; it is not a philosophy founded on the sayings of Christ; it is not a philanthropic social movement of which He was the founder; it is not even the aggregate of beneficent forces represented by Christians. Christianity goes deeper than all these. It is root as well as fruit; it is rock as well as wall. Far more than the superstructure Christianity is the one true and imperishable foundation. In a word, Christianity is Christ Himself. "For me to live," said Paul, "is"—not Christianity—"but *Christ.*"—*China's Millions.*

AN OPEN AIR CHURCH SERVICE AT BATANGA, WEST AFRICA

Building a Church in Africa

BY REV. WILLIAM HERBERT HUDNUT, D.D., YOUNGSTOWN, OHIO

Recently Returned from a Visit to the West Africa Mission of the Presbyterian Church, U. S. A.

THE building of a native church is a difficult task and its accomplishment requires years of patient, devoted and undaunted endeavor. The work must be done, not with undue haste, nor yet with over-caution, which delays too long; for the native Church must learn wisdom through mistakes and must grow strong through success won from failure. Leaders must be trained with the utmost care; we must help to establish the Church organization and polity; we must give it the full Gospel; but always we must remember that it is a primitive church, a new chapter in ecclesiastical history, and that when its day of Pentecost is fully come it may bring forth a new Church order and a fresh interpretation of the Gospel of redeeming love. The missionary policy must not be to fetter and bind it with the strictures of the past or trammel it with foreign traditions. We are putting new wine into new skins and we must lead out this native church into the glorious liberty of the sons of God. Where shall we find a greater undertaking, or a more fascinating and alluring adventure for God? Indeed, when we face it and meditate upon it and allow our fancy to play over it, any inclination which one has ever had to pity the missionary will forever pass away and we will congratulate him upon his privilege in laying the foundations of the Kingdom of God.

It is my purpose here to tell briefly some processes in the building of the Bulu church in the Cameroun country of West Africa.

It was only some thirty years ago that A. C. Good first visited the Bulus. Up to that time they had never seen a white man and the sight of him filled them with fear. They offered to trade with him, but he told them that he had not come for trade, but to tell them the Word of God. He was a pioneer. He cut the first swath through the jungle and let in the light that never was on sea or land. That bush path blossomed with flowers more fair than any jungle orchids and fruits matured of greater worth than any tropical growth. Here it was revealed how beautiful upon the mountains are the feet of them that bring good tidings, that publish peace.

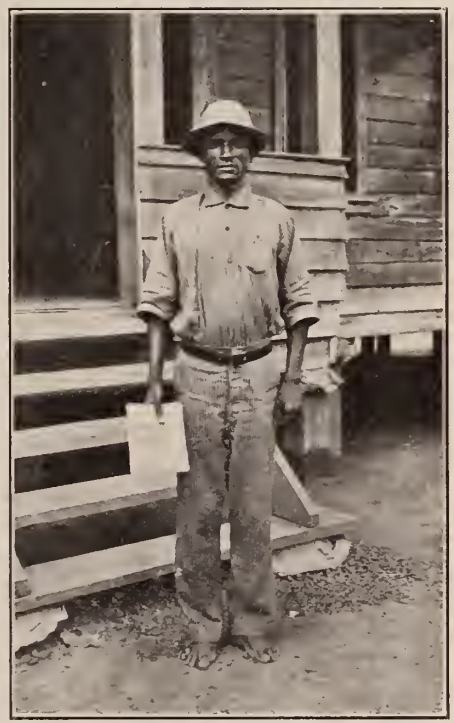
RAW MATERIAL FOR AN AFRICAN CHURCH
AN ALBINO MAN AND BLACK WOMAN

Our first impression of the African Church was received at Olama, where we attended a communion service on our first Sunday in the Cameroun. The people had been coming in from the outations for several days, trav ing long distances, carrying their food on their backs in baskets. As we crossed the ferry over the Nlong several native women crossed with us. I tried to lift one of their baskets, which must have weighed all of eighty pounds, and the little bright faced woman had carried it eight miles. Mr. Patterson, the missionary, was holding his all day session meetings in the school house, and I sat beside him for hours jotting down his interpretations of the life histories and Christian experiences of those who came before the session. The little woman whom I met on the ferry has been under supervision of the evangelist of her town for one year in the first catechumen class, the *esulan*. Now she is seeking admission to the advanced class, the *nsambe*. To enter this she must have a good report from the evangelist and must pass a satisfactory examination before the session. She answers the questions on the commandments in a very low, timid voice. She prays every day and believes God hears her, because He always answers her. On motion she is advanced.

The next is a woman, naked except for a loin cloth. She is in the advanced catechumen class and desires to unite with the Church but her acceptance is doubtful. The testimony is that she does not listen

to the evangelist when he rebukes her for attending to fetish. She also does not keep her house clean, for she allows her son to live in her house and he is a polygamist. She replies that she cannot manage her son. The decision is that she must again appear before the session three months later.

Here is a mother with a baby at her breast (Bulu mothers often suckle their babies until they are four years old). Her name is Obeng, meaning beautiful. Her daughter has gone to a marriage and her son has taken 500 francs dowery from the husband and she has been trying to get 100 francs more for herself. This is an exceptional price for a woman, the regular price being 350 francs. She says she wants to be a Christian and will give up this daughter palaver. She will also pledge to support the church. The session votes to pass her into the *nsambe*.



BUILT INTO THE AFRICAN CHURCH
THE BEST NATIVE TEACHER IN THE MISSION

The next woman seems to be past seventy, for she is thin and shrivelled and has lost all her teeth. Mr. Patterson says that women of that age are very rare and he would put this one at about fifty. He says that as the women grow old they grow stupid. A tall man comes forward to testify about her. He says he is her son, but it turns out that she is not the mother who bore him, but his aunt who brought him up. He is a Christian and takes care of her. She is received into the church.

Next comes a man with a little boy. He has walked twenty miles. Chief Olama, a member of the session, is called to testify in his case, for while the man has another headman, his tribe is an inferior branch of Olama's. He is charged with witchcraft in that he has killed animals and sprinkled the blood. He says that his brother did this, but admits that he assisted him. His case must be deferred until Dr. Patterson can go to his village and make further inquiry.

A woman comes seeking advancement, but she has not paid her dues and the rule is that no one can be advanced who has not met these obligations. Her brother-in-law, who is an evangelist, offers to pay, but that does not satisfy the condition. Another woman is accused of being lazy: she does'nt look after her house and despises

her husband. He says that she hasn't ears for hearing him. It is admitted that she is naturally slow. They think that they can overcome their difficulties by trusting God.

Ewongo, an evangelist, brings his wife who is seeking advancement to the *nsambe*. Dr. Patterson remarks that his name means "the hawk" that swoops down and catches the meat. He replies that he is the man who catches the people for Christ, whereupon everyone laughs. He wears a suit of white under flannels, a shirt without sleeves and knee-length drawers. He claims that he paid 400 francs for his wife, but her elder brother, who is a heathen, claims that he has not paid. This accusation must be investigated to see whether this is a proper marriage, for no marriage is recognized as proper unless the woman's full dowery has been paid. So the examination continues hour after hour, sometimes lasting for two weeks—a very difficult and exhausting work.

One is impressed with the care taken in preparing these people for church membership. No one can be admitted under two years of probation, during which period the candidates must be regular in their offerings, must show their cards marked for regular attendance at the weekly prayer-meetings; must know the ten commandments and be able to answer forty-five out of sixty-eight questions from the Catechism. If a man is a polygamist he must put away all his wives but one, straightening out the dowery of each. Before being received each one must have the favorable testimony of his evangelist and of at least one elder. Most sessions also require evidence of an earnest effort to bring others to Christ.

Viewed from this background the present membership of over 25,000 looms up not only as a great achievement but also as a great promise of future progress. It is true that this African Church has never had a baptism of blood and we cannot know how it would endure such a sifting, how many would be faithful even unto death; but we know that it has had a baptism of fire and that there burns within it the Pentecostal flame. We must never forget the horrible pit of heathenism from which these people have so recently been digged. Many slip back and every communion season is saddened by the reading of the list of those who have been suspended or excommunicated, together with the reason in each case—adultery, fetishism or other forms of corruption and unfaithfulness.

In spite of all his falls and failings the Bulu is "incurably religious." Every Sunday we were confronted with great audiences, a large proportion of whom came long distances to church service. At the communions the churches were thronged. Sunday morning at Elat over 4,300 were present, and at Okon in the Ntom, over sixty miles from Efulen, the nearest mission station, there were over 2,200, half of whom at least had to sit outside the building. These crowds

were not unusual. At the previous communion in the Ntom there had been almost 2,000.

We were much impressed by the good order and quietness of these great audiences. The mothers nursed their babies and if one of them cried arose and took him out. I was surprised at how few were taken out. The congregations were reverent, attentive and responsive, not in any instance excitable or emotional. They never responded unless called upon to do so. At the Olama communion over one thousand recited the Ten Commandments without pause or prompting. The Bulu hymnology is not large as yet, but most of the great hymns of the Church are now included. Comparatively few of the people have hymn books and yet everywhere they sang the hymns, all of the verses, from memory. I have heard more accurate, but never more enthusiastic or worshipful singing.

Our Sunday at Batanga on the Coast deserves special mention. There they have no church building and several tribes with different languages dwell within the district. In the morning it rained and the big out-of-door meeting that had been planned had to be postponed. Instead of it there were about a half dozen group meetings, some of them tribal, each in charge of an evangelist. In the afternoon it cleared away long enough for the big meeting, which was held in a sort of natural ampitheatre, the whole of which was shaded and largely covered by the branches of a great clump of bamboo growing at the center. Beneath this a platform, with a rude shelter, had been erected for the missionaries, and in front of this platform over a thousand people were seated upon large bamboo poles, tier above tier in a great semi-circle. When I spoke there stood beside me two interpreters, one who understood English, a native minister, interpreted to the Benga, and the other an evangelist who understood the Benga, interpreted to the Bulu.

But even more impressive than the crowded Sunday services or the Thursday morning prayer meetings, were the sunrise meetings which are held regularly the year around in every station and outstation and in many little villages where there is no evangelist. At six o'clock throughout Bulu land just as the sun is rising you can see the Christians going to the church or chapel; presently you hear them singing, and in the quiet that follows you know that they are on their knees before God. These are the salt of that ancient earth impregnated with its immemorial corruptions; these are the leaven of that lump of nameless filth and sodden degradation; these are the lights of that land of darkness and mysterious shadows. Out of that land, still feeling the pressure of the thousands of black welcoming hands, our ears still filled with these hymns of the morning, our eyes still beholding these great throngs of devout worshippers, we have returned to America to tell the Church at home that the night is far spent, the day is at hand.

MISSIONARIES ASSEMBLED AT THE THIRTY-NINTH ANNUAL CONFERENCE OF THE INTERNATIONAL MISSIONARY UNION, CLIFTON SPRINGS, NEW YORK, 1922

(For key to photograph, see page 736)

National Consciousness and the Kingdom

THE ANNUAL CONFERENCE OF THE INTERNATIONAL MISSIONARY UNION

Reported by Henrietta Hyslop Ferguson, Xenia, Ohio

The International Missionary Union held its thirty-ninth annual meeting at Clifton Springs, New York, May 31 to June 5, 1922, when more than one hundred missionaries, representing fourteen denominations and three missionary organizations, met together for fellowship and praise. Fifteen different mission fields were represented, including Bulgaria, Assam, Ceylon and Micronesia.

The general topic for discussion this year was "The New National Consciousness and the Kingdom of God." While the theme was world-wide in its scope, and every phase of missionary activity was touched upon, effort was made to avoid an over-crowded program. As usual, three sectional conferences were held simultaneously each morning and were followed by an open forum summing up the points discussed by sections. The evenings were given over to swift surveys of the general situation in different countries.

In the absence of Dr. David Bovaird, Superintendent of the Clifton Springs Sanitarium, who was ill in New York, Rev. L. S. D. Hadley, the acting Chaplain, extended greeting to the Union, and spoke of the growing national consciousness of China, its age-long reserve and the awakening of the younger generation in that country. The Chinese, he said, have great reserve, but deep patriotism. Properly trained leadership in China today could accomplish immeasurable results, such as the Apostles accomplished in the early Church.

Dr. L. B. Wolf, Secretary of the United Lutheran Board of Foreign Missions, in his response for the missionary guests, called attention to the unique place which the Clifton Springs Conference holds in relation to foreign missions since all its members have seen actual service on the foreign field. Dr. Wolf pointed out that nationalism may raise itself to such a prominent place as to crowd out Christianity. The missionary's task is to infuse that fine conception of true brotherhood and nationalism that will transform the politics of any land.

The missionaries were introduced and a representative from each field was asked to state the most stirring and significant event in his particular field during the past year.

Dr. A. L. Wiley of India said that politically the Non-Cooperative Movement in India has created the most stir, but more significant has been the Mass Movement. In the year just past, 2,000,000 people have been baptized, but 5,000,000 more asked for baptism and had to be refused because the Church had not made provision for training them. Money is needed, more than men from America, so as to employ native workers. If the Christian Church does not claim these seekers for truth, Mohammedanism will do so. If we take advantage of the present opportunity there will grow up a native Church that will exceed the Church at home in numbers, and will teach the West many things it needs to know.

Dr. C. J. P. Jolliffe, of the Canadian Methodist Mission in West China, told of the tendency among Chinese Christians to claim more authority in the government of the Church, which he looked upon as a very encouraging feature of the work. Missionaries are slow to learn that the native Christians are as consecrated as the foreign missionaries.

Rev. George Allchin of Japan thought there has been too much national consciousness in that country

for the past sixty years. What we want to see there is *international* consciousness. The liberal and younger element among the Japanese are in control. Christian work is almost entirely in the hands of native Japanese, and so eager are the people for education that hundreds, even thousands, are being turned away from institutions of learning. The Japanese delegates to the Washington Conference in 1921 were manifestly influenced by Christianity.

Rev. E. W. Koons of Korea said that the most truly epoch-making event in Korea during the past year is one that had not yet occurred—namely, The Young Women's Northfield Conference, to be held in Seoul in July. The oldest Mission in Korea, the Presbyterian, was asked to send one of its women missionaries to conduct an hour's daily Bible class. In Korea, everything that has made for advance is a matter of one generation since the first missionaries went to Korea in 1884.

Miss Bessie Howland of Chile reported that the past year had seen a great advance in systematic work for women and children, most important of which was the opening of a Baby Dispensary in Concepcion on May 8th. Concepcion is said to have the highest infant mortality of any city in the world.

Educational Work

Dr. Frank Sanders led the sectional discussion on the relation of educational work to the growing national consciousness, the influence which education has had in making social changes and in other development in native races. Reference was made to the various educational commissions to India, China and Africa in recent years, and the significance of the service rendered by them. Among the paramount needs of missionary education in India are (1) a better trained missionary leadership; (2) better organization on the field; (3) more careful supervision and (4) more concentration on certain types of Christian educational work.

Missionary education was defined as being conducted (1) to attract non-Christian children; (2) to educate children of Christian parents; (3) to develop a Christian community in each area and (4) to bring to that community the first fruitage of Christian leadership.

Evangelistic Work

While education and evangelism may be distinct in thought, they cannot rightly be separated. Some of the interesting facts brought out were (1) The French policy in mandatory areas is to establish the French language, rather than the vernacular, in all missionary educational work; the British policy is more liberal, never seeking to suppress native languages. The Japanese Government has been very friendly to Christian evangelistic work, even offering material assistance. (2) In China, generally, the people are not satisfied with purely religious instruction, but demand higher education. (3) Some missions in Japan, which began without schools, have found themselves obliged to establish educational work. A high percentage of the graduates of mission schools in Japan become Christians. Efforts to avoid overemphasis on denominationalism have resulted in the organization of the Church of Christ in Japan, made up of the converts of the various Presbyterian and Reformed Churches. This Church is now fifty years old, and numbers 38,000 communicants. Similar organizations have been formed of Methodist Episcopal and Lutheran groups. The chief aim of all evangelistic work was agreed to be the establishment of the Church of Christ as an organization to bring Christ to the people, and to establish the Kingdom of God in the world.

Medical Work

Dr. Matilda Hunt, a native Indian doctor, gave a sketch of the Lady Dufferin Movement, begun in 1885, when Queen Victoria commissioned

Lady Dufferin to raise a fund to build medical schools for women, and five such institutions are the result. Girls in India may now receive recognized medical training. Lady Dufferin believes that Indian women understand conditions as English women fail to do. From that beginning has sprung up a movement that has reached every part of the peninsula, that is, the Women's Medical Service of India. A large fund has now accumulated. This is one of the most beneficent institutions ever founded by women for women but it is not missionary in its aim. Doctors under its control must not try to Christianize, and therefore many prefer to work in connection with missions at a lower salary, where they are free to give the Christian message. The Fund has done much good in relief of suffering, and has an educational aspect as well as a social one. Physicians working under this fund are of superior and lower grade, the first recruited entirely from English women, drawing higher pay and receiving higher pensions than the lower grade which is recruited from native women. This has been a cause of much ill feeling.

Miss Manderson was asked about the value of the Rockefeller plant in Peking, and said that many doubt the wisdom of co-education in medical classes, since the sexes have not been taught together at an earlier age. The institution in Peking has not yet graduated a class, and plans are constantly being modified.

Philanthropy

All present at the discussion of philanthropic work were from China. The difficulty of differentiating between philanthropic and all other forms of missionary work was recognized. By elimination medical and women's work must be excluded. Philanthropy was thought to include all welfare work, factory and industrial work, famine relief, organizing social service societies and any emergency measures; also, cooperative banks, such as those in South India. All such effort is really secondary Christianity. The primary work is the planting the seeds of the Gospel which will bear fruit in many forms. Certain dangers connected with philanthropic work were recognized, chiefly that of misplaced emphasis. This has been a cause of dissension on the mission field. The Young Men's Christian Association has been especially criticised for giving emphasis to secondary things.

Famine relief is usually given in the form of opportunity for self-help, such as building roads to make possible better distribution of supplies. People seeing this have a new conception of Christianity. The college women of Peking opened a refuge near Paoting-fu and cared for 280 children; educated, clothed and fed them during the famine. It is the Church which has originated all relief measures.

The need for improved agricultural methods is urgent in both India and China. A special need is re-forestation. The government of China is doing something along this line; also Nanking University and it is on the program of Peking University. The Chinese can teach the West in intensive farming, but are totally lacking in scientific methods.

Mission schools must keep up with government standards, and must include Bible study. This leaves no room for vocational training. It must be remembered also that in America trades like carpentry, plumbing, etc., are well thought of since those who follow them have a standing in the community. Not so in China where no real student would think of taking up these trades. The opportunities for placing students outside of mission schools are therefore very limited. About all that can be done at present in teaching trades is to create a new attitude of mind among children under twelve. Unlimited opportunity for trade instruction is, however, to be found among the very poor of China.

Literary Work

The provision of proper Christian literature on the mission field is an

almost baffling task. It must, however, be faced with more confidence in the next decade because (1) administrative committees on Christian literature at home are well organized and aggressive; (2) each mission area is being equipped with efficient organization for preparing, publishing and distributing Christian literature and (3) the preparation of this literature follows the pedagogical principles which have transformed the Christian literature put out for use in the homeland.

The discussion brought out the need in Guatemala for a good working outfit; in China for a literature which can meet the "New Thought" movement and for literature in the new colloquial language. In all lands there is need for good tracts on self-support, the work of the ministry and for a better hymnology. The subject developed an interesting discussion on native talent and its use with caution in the production of Christian hymns.

Women's Work

The political unrest in all lands was said to account for the difficulty of getting native women to attend church.

Mrs. A. W. Wiley of Vengurle, India, said that thousands of girls are still being married to temple gods and are brought up to lives of shame. Often parents ask a gift of the gods, vowing that if granted they will devote one daughter, usually the eldest, to the temple. This life of temple girls has been suppressed in Mysore. One encouraging advance was noted, namely, that the age of consent has been raised recently to eighteen years in British India by the Indian National Council.

Bible women in Japan must be graduates of a mission school and a Bible training school. The standard is equivalent to that for primary teachers. For some homes Bible women are required who have had high school and college training. It is unsafe for very young women to go alone into some homes. A strong plea was made for older women for this work—those with actual experience in life.

In Africa it has proved wise to employ only older women as Bible workers.

When women come to America to study social service many return educated away from their own people, hence it was not thought practicable to bring these young women here. The most promising among women students are usually trained for school work and more training schools for older women are greatly needed.

Missionary Administration

A discussion of the relation of the Board to the missionary on the field brought out the fact that, in many instances, authority that used to be with the Board has now been turned over to the Mission. In India, under the Presbyterian Board, there is an under secretary and Council on the field. Everything relating to finance must be referred to the Board at home. The same is true in China. The Council determines where missionaries are to be located. The same method is followed by the American Board. The return of missionaries to the field is now largely under mixed control of missionaries on the field and natives. The Brethren follow much the same plan as the Presbyterian. Their budget is made up on the field and sent home for approval.

The Baptists have a conference of missionaries which does not include natives and a Telugu Baptist Convention has been organized in which missionaries are not members but guests.

In the Reformed Church in America, evangelistic work is handed over to a committee equally composed of missionaries and natives. A mission treasurer holds all funds except in the case of schools. Missionaries are appointed on a life contract. There is no action to change this status unless an acute case develops.

Under the Canadian Methodists all appointments to stations are in the power of the Council on the field. Native Christians are not on this

Council, but have their own Conference. Estimates are all made on the field, and maintenance estimates are always granted. In all the inner working of the Mission there is an understanding that the Council has a free hand.

In Guatemala there are no natives on the Council. All administration is in the hands of the Mission and natives have no control, except of the funds which they contribute.

The Reformed Church in America reserves the right to veto any measure against any group of missionaries, but while in theory the Board has this power, actual decisions are governed by mutual understanding. The great problem is to preserve a balance on the field between medical, philanthropic, educational and evangelistic work.

It was suggested that we should endeavor to preserve the spiritual touch of the Home Church through gifts. Back of this money are many earnest prayers, and missionaries on the field should explain to the people how this money is collected; should try to make them see the difficulties in America, the sacrifices involved, just as missionaries try to make those at home see the difficulties on the foreign field. If the money could be used on the field with the same spirit of sacrifice in which it is given it would bring forth fruit a hundredfold.

Christianity and Nationalism

An open forum was held each morning following these sectional meetings. Mr. Laflamme was in charge of this forum on Thursday morning, and told an incident of his early missionary experience to illustrate the transforming force of the Gospel. He had preached his initial sermon in an Indian village, where the entire audience was intoxicated. He was driven from the village, but the following morning a man who was said to have been continuously drunk for twenty years came to say that that was a very wonderful story he had heard the night before—how God so loved the world. Said he, "When I took that story into my heart something broke inside. I have lost the appetite for drink; I am going to build a temple and worship God." The man was baptized and received into full membership of the Church. He went back to his village and at the end of a year he had won fourteen outcastes to a saving knowledge of Christ, had started a village school and insisted on the villagers keeping the Sabbath for worship. The head man had issued an ultimatum that he must stop preaching or have his head smashed. Seizing a club and putting his head on a block, the convert said: "Smash my head if you like, but in three days I will rise from the dead and come back to preach again." The head man realized he was in the presence of a mighty power, and looking around on the multitude of 5,000 he said: "This is a good man. Let him go his way in peace." For thirty years this man has preached the Gospel and continues to do so without hindrance. The love of God creates a new sense of responsibility, and no power can check its revolutionary force.

Rev. H. K. Miller of Japan said that the nationalistic spirit in that country is giving evidence of a reaction toward closer cooperation with the missionaries than ever before. One of the ways by which the Church of Christ in Japan celebrated its fiftieth anniversary was by organizing a joint Board of missionaries and Japanese for the control of evangelistic work. The plan originated in the mind of a man known before as almost anti-missionary.

The American Board has placed its evangelistic work almost entirely under the direction of the Japanese. Two tendencies are noted: first, nationalism is moving rapidly toward separation from missionary control and on the other hand there is a reaction in favor of cooperation.

Dr. Wiley of Vengurle said that the All India Christian Association did not endorse the Non-cooperation Movement, but that a great many Indian

Christian leaders are in favor of non-cooperation. The Christians generally believe in home rule or in having a greater voice in the government. Silence does not mean that Gandhi has lost his hold; India has dropped into his leadership. He can still issue an order and it is obeyed at once. The difficulty is that people are not prepared for non-violent non-cooperation. Bloodshed is bound to accompany it. Gandhi has never said anything against Christianity. He owes much to it, and the whole situation is hopeful. The Indian Secretary of Freedom secured twelve signatures of United States congressmen to a paper pledging American sympathy and support so far as possible to the Indians in gaining their freedom from British rule, but our congressmen know nothing of conditions there. Americans should be very careful.

Dr. Wolf thought that national consciousness in India is putting Gandhi's ideas over into Christianity. God has built up great nations like India, China and Japan for His purpose, and He will use Gandhi for building His Kingdom in India. We Christians should make use of the tendencies of the times. If God used Cyrus, He can use this new national consciousness in India to bring about His purposes of grace.

Rev. E. W. Koons stated that it has not always been the great nations that have revolutionized the world. It was a "pocket handkerchief nation" that overturned the existing order of things. Siam has a national consciousness; Korea also has one. It is to be met with in every country, not only in great nations. Foreign missionaries can do very little with national consciousness, but should look with sympathy upon it. One must not forget that homogeneity makes a nation. India and China are made up of many types, but God works out His purposes through little homogeneous groups like the Galilean peasants.

Dr. Henry K. Miller, in an evening session, gave a summary of Japan's history. Up to 1868 the country was divided into feudal states, with no idea of relationship to other nations. In modern times a reaction has come, but the people are not sure they have found the right way. They are as anxious to have a share in the settlement of world problems as to increase their own prestige. Nationalism may have Christian implications, but is animated by a secular spirit. Japan's ideals are still pagan, and she is not in a position to idealize international relationships.

Rev. Wm. Seiple added that national consciousness in Japan had its roots in the past. The people do not realize that what they need is the spirit of Christ. The warrior caste has always been predominant. Under the influence of Christian missions there has arisen a group of men imbued with the ideals of Christianity, but they have as yet no articulate voice in the affairs of the nation. Many feel the wrongs keenly, but are powerless to prevent them. There is no moral or religious dynamic to carry forward programs of reform. The Gospel of Christ is the one thing that can hold the nation together.

Miss Katherine Crane of Peking said that the anti-Christian feeling in China would not have come about but for one thing. Intellectual leaders in rationalistic philosophy have been going out to China to lecture in the universities to students who are wholly unable to combat their position. We should send to China conservative Christian intellectual leaders to counteract this.

Nationalism has not developed to any great extent in the outlying districts of the empire. There is, however, an aversion to a few foreigners coming to control affairs. The people admire the missionaries, and the work they do, but object to their dictatorial methods. They think there should be more cooperative work. Most foreign relationships with China, politically, have been such as to arouse their suspicion. Can we sanction the kind of nationalism that we exemplify in America? Students who come here

talk on this wise; missionaries come to China and tell us all the good things about Christianity. America must be a fine place, since it is a Christian country. When one has to admit that not more than 40 per cent of our people are even professing Christians, they say: "Then why do you come to our country to preach Christianity? Preach it at home."

National Consciousness and the Home Church

At the open forum on Friday morning Dr. Wolf asked a series of leading questions; among them: How relate the new national consciousness with the home churches? How develop a sense of responsibility in the home churches for directing this consciousness? What must the home churches do to fulfill their obligation?

Three suggestions were offered, namely: missionaries on furlough should stimulate the home churches; money must be contributed and the Church should send out a true message, that shall ring with the very heart of the Gospel. Missionaries are needed who will live out the life of Jesus Christ. They should not go with the expectation of occupying high places, but of exemplifying the life of the Master. This would counteract the anti-white feeling that is taking shape in India. Jesus Christ commissioned His followers to witness for Him as martyrs. The Church has failed largely in this respect.

Mr. David McConaughy exhibited a series of stewardship charts to show the size of the missionary task and the inadequacy of the means of meeting it. Too much emphasis has been put on the mere giving of money, the sending of men and the number of converts. The missionary enterprise is not purely a business affair, and results must not be tabulated in the same way as in ordinary business. The insistence should be on great fundamental principles. A comprehensive plan of missionary education will make the Church really intelligent to deal with its problems, and we cannot otherwise expect increasing liberality. Missionaries can show a better way as they travel about.

This brought up the question as to how much is being done to bring the missionary in contact with the home churches. Many congregations look upon the missionary as a parasite. It was thought by some that the pastors are afraid to give the missionary an opportunity to speak. There should be more linking up with the Board, so as to use the missionary's time to best advantage. As a rule, women's boards have better schedules than the men's, and women's meetings were thought to be more stimulating than are the men's. Busy men want the thing laid down in a business-like way. Put the best talent into missionary talks, and missionary interest will come up. The furloughed missionary should first of all go to his Board room for a thorough physical examination, and should then be given some objective work. There should be a special department for each Board to look after the missionary while on furlough. Booklets are now being published along this line.

Memorial Service

A half-hour was spent in memory of those members of the Union who passed to their rest during the year. Names were read and various members present remembered them with words of praise for their unselfish, victorious lives. Of Bishop Harris it was said: "More than anything else he was an example of the 'love that thinketh no evil.'" The following twenty-two names were recorded on this list:

India

Mrs. Lucy D. Osborn of the M. E. Church. First signer of the I. M. U. register at Niagara Falls, 1884. Died winter of 1922. 1885 I. M. U.

Bishop John Edward Robinson, Missionary bishop of the M. E. Church in India. 1892 I. M. U.

Miss Ella J. Taylor, of the Women's Baptist Missionary Society, appointed 1888 to Sgaw Karens in Moulmein, Burma. Died in Sanger, California, Feb. 12, 1922. Joined I. M. U. 1897.

Mrs. F. P. Haggard, Assam 1893-1900. Joined I. M. U. 1919.

Mrs. C. A. Nichols, Bassein, Burma, 1879 to 1887.

Siam

Dr. J. H. Freeman, Siam 1892, Presbyterian Bd. 1910 I. M. U.

Mexico

Mrs. Sara A. Butler, Mexico, 1878, M. E.

Japan

Bishop Merriman C. Harris, Japan and Korea. 1908 I. M. U. M. E. 1873.

Rev. Herbert W. Schwartz, M.D. Japan 1884. 1902 I. M. U. M. E.

He was called by the late Bishop Harris, "The fireside Evangelist."

Rev. Arthur W. Stanford, 1886. A. B. C. F. M. 1886-1920. Editor and business agent. I. M. U. 1907. Died July 8, 1921.

Mrs. Nellie S., Wife of Rev. George Allchin, A. B. C. F. M. Japan 1882-1917. I. M. U. 1921. Died Dec. 20, 1921.

China

Rev. James B. Cochran, China 1898—P. 1912 I. M. U.

Rev. R. M. Mateer, China 1881—P. 1889 I. M. U.

Rev. Robert C. Treman, China 1911. M. E. 1915 I. M. U.

Miss Elsie M. Garretson, China 1880. A. B. C. F. M. 1894 I. M. U. Formerly Principal of Foochow Women's College. I. M. U. 1894. Died March 4, 1922.

Africa

Rev. R. H. Nassau, M.D., D.D., S.T.D. 1861-1906. Died Dec. 1921. P.

Turkey

Rev. Thomas D. Christie, D.D. President of St. Paul's College, Tarsus. Went to Turkey 1877. I. M. U. 1894. Died May 25, 1921.

Miss Cyrene Q. Van Duzee, from 1865 to 1881 under A. B. C. F. M. in Turkey, then transferred to the Pres. Board, remaining in Turkey till 1897. I. M. U. 1894. Died Oct. 8, 1921.

Miss Harriet G. Powers, Turkey from 1868 to 1919. I. M. U. 1899. Died Oct. 27, 1921. A. B. C. F. M.

Balkan Mission

Rev. Robert Thomson, Bulgaria 1881-1920. I. M. U. 1903. Died July 18, 1921.

Korea

Miss Lulu E. Frey, Seoul, Korea, 1893. I. M. U. 1899. Died Dec. 1921. M. E. Woman's Board.

Women's Meeting

At a special meeting several women missionaries were asked to tell of conditions among women in their respective fields. Mrs. Seiple expressed surprise at finding so much misunderstanding, even among missionaries at the Conference, as to actual conditions in Japan in regard to women's work. Japan is still far behind. Boys are all important, girls are of no value. Parents will say their family consists of three children and two girls. A girl may be sold to factory employees, and told that she will be able to liquidate the debt, but the employer sees to it that she never does so. Her life in a factory is most degrading. Girls are housed in dormitories, and instead of providing matrons for these buildings, midwives are employed. There is as yet not much public sentiment against licensed prostitution. Christianity only will bring this about. One hopeful thing is that Japan has at last made a law to help women in the divorce courts. A man must write out three reasons why his wife must go. A girl can be free from a life of prostitution if she writes a letter asking for it.

Mrs. Koons said that in Korea twenty years ago no educational work for women was carried on except in a few main centers. Since the Japanese occupation there are public schools for girls. The young women have taken as large a part in the independence movement as the men, and have come to the front as leaders in all lines.

Mrs. Hadley of Peking spoke of the value of the home in missionary effort. A woman of her acquaintance advised her to make a budget of her time, saying that she allotted so many minutes to this and that, and spent forty-five minutes daily with her children. What happens to the missionary's child, if left to a native nurse? A loss to the missionary ranks in the rising generation is sure to result. Mrs. Hadley felt that the best thing they had done on the mission field was to establish their home, because the friendships formed through the contacts in the home enabled them to follow up the impressions from the street preaching and other work. Many who

see what a Christian home means are eager to reproduce such a home. The family basis is the most fundamental with which the missionary has to deal.

Mrs. R. H. Evans of West Africa stated that 60 or 70 per cent of the women there are childless because of diseases brought by dissolute white men. It is always a joy when the mission doctor can make it possible for one to bear children. The education of girls is greatly hindered because they are sent off to be married at the age of twelve, but even African girls are coming into their own and a sound liberal education must be provided for them. Evangelical mission work has had a phenomenal growth. Here also the women benefit most. Last year at the time of the visit of a Commission from America, the women took one minute each at the regular afternoon service to tell why they were glad to have Christianity. Two or three were on their feet at once. Among other things they were thankful for Christian husbands, for shelter, for comfort in sorrow, for homes and for children.

In Chile, definite work for women was the last to be started, according to Miss Howland. There are now fairly good schools for girls throughout the country. In 1914 Bishop Stuntz started a student hospital for girls, and there have been definite conversions as a result. Something similar has been done in connection with Concepcion College. After the Regional Conference in 1916 there was talk of starting a training school for nurses, but this has never materialized. The original plan changed to one of starting many smaller enterprises in many different places instead of one large work in one place. Circles were established, with teachers, to improve home life. A public dispensary has recently been started. There are good doctors and good public hospitals in Chile, but no wards for the poor and "evangelicals" are not well treated. Mission hospitals are greatly needed.

Miss A. W. Owen explained why a hymn book had been prepared for women in India and sang some of the songs. When the men have been baptized they are eager to have their wives become Christians, but they are too ignorant to read and study for themselves. They love to sing, and these songs were especially prepared for them. The first line of one song was "Jesus Christ has saved my soul." Another began: "The river of life is long and deep; my boat is old and frail, but Jesus Christ has arranged for safe transportation." For Mohammedan women a different type of song is prepared. "Alas! Alas! What an astonishing thing has happened. The sin was ours, but the beloved Son of God has suffered for us." Christian women are very fond of our hymns, translated into their own language.

Dr. Hunt told of an acute problem in India's large cities, such as Madras, Calcutta and Bombay, where are found unspeakable slums with every sort of orgy. Sanitary conditions defy description. Every law, human and divine, is broken. In 1911 ten thousand children who could neither read nor write were found living in these surroundings. There is no free education in British India. To some, this was a blot on British prestige; to others, the sight of so many little ones such objects of destitution was not to be endured. So there came an appeal, signed by five viceroys, for money to extend the scope of the public schools and provide scholarships. Because of the war, this appeal fell on evil days. Not one missionary society had any definite work for this class, but at last a movement was set on foot which embraced every missionary organization in Great Britain, Canada and the United States to build a bridge between the school on the hill top and the child in the slum, to save growing girls and place them beyond danger. It has been in existence only a short time, but already support is assured for a few children.

Signs of Promise

Guatemala, said Rev. James Hayter, is about the size of New York State, and has 2,000,000 people, 1,500,000 being Indians descended from the Aztecs. Only about 3 per cent can read and write. The Bible has not as yet been translated into the Indian language, and they could not read it if it were published. Most of the 150 missionaries there are undenominational. There are indications that soon there will be a federation of all Central American states. This has failed of accomplishment hitherto because it has always been prompted by the clerical party. Whatever the clericals essay to do is bound to fail. Guatemala was delivered from three hundred years of Roman rule in 1871 when the President expelled the Jesuits. The government is now made up of members of the Masonic Lodge, which is bitterly antagonistic to the Roman Catholic Church. There is reason to hope that since 20,000 evangelical Christians have been won under the former unfavorable conditions, not only may Guatemala be made Protestant, but also missionaries may be sent from there to other parts of Latin America. As an evidence of the government's friendly attitude toward mission work, Mr. Hayter said that stamps are furnished free to send out Christian literature, published at the mission, to every part of the world.

Rev. Harry Compton, who was sent to organize state and normal schools in Chile, Argentina, Ecuador, Panama and Uruguay, was careful not to leave the impression that the national consciousness of those countries had changed because of the influence of missions. Wilson's policies, he thought, and the statesmanship of Harding and Hughes, have made those countries what they are today. The Minister of Public Instruction in Chile said: "What we desire is to multiply such people as you missionaries one hundred times."

Miss Howland mentioned the curse of strong drink in Chile. So many grapes are grown that the people cannot eat them, so they drink them; but prohibition is making steady progress. Woman's suffrage has not yet been adopted.

As for Africa, Rev. R. H. Evans thought it was difficult to connect the Africans with a national consciousness, as they have very little aspiration in that direction. No national leaders have arisen, although some would like to be considered as such. Missions are creating an atmosphere that will be favorable to an expression of national consciousness later. The tribal feeling is passing and a unified sentiment is taking its place. There is developing a certain spirit of independence, Bolshevism perhaps, a revolt against the white man's dominance, keenly felt in the Cameroon. This may be a hopeful sign, but with it has come a loss of respect for authority which existed under German régime. In the native churches it is more and more difficult to hold the people in line. Africa is perhaps most responsive to the Gospel of all countries, and now is the time to reach the people. In the Cameroon almost all boys between the age of ten and twenty years are in school, and can read and write their own language; some are even learning French. A few years ago all the missionary had to do was to shake the tree for the fruit to fall; now he must do some hand picking.

Dr. Wiley said that not all India's unrest is due to missions. Among other forces contributing to it have been the various educational schemes and the Japanese victory over Russia —what Lothrop Stoddard called "the breaking up of the solidarity of the white races." There grew up a determination to end the dominance of the white race in Asia and Africa. The Gandhi propaganda is not altogether anti-British, but partly anti-white. While the British have made many mistakes in India they have been, during the last hundred years, one of the greatest missionary forces in the world. There are more Christians in India as a result of missionary

effort than in all other modern mission fields combined, and if the British Government had not been there this could not be true.

The real problem in India today is not a government problem—that will be settled—Islam is the problem. If that is not properly met, we must face a greater war than the world has ever seen. A Mohammedan official in India said to Dr. Wiley: "You Westerners have taken from us Mohammedans all political power in Africa and Southeastern Europe, but the time is coming when we will win it back. After Western nations disarm, we will take Europe and the world for Mohammedanism." Great Britain must remain in India until she can establish a government that can withstand Mohammedanism. The Christian Church is, after all, the means through which God must work to settle these questions.

Dr. Hunt analyzed some of the causes of estrangement between the Indians and the British. Britain was at one time a far off, mythical land; the Britishers were almost demigods. Then the Indians began to travel, to get an education and a world of new ideas was opened up. Presently the demigods were seen to be made of clay. Some Britishers said these Indians ought to be kept out of England. They get upset and go home and upset everything there. Others said education should be kept away from the Indians; then you will have a quiet, docile people. Many of the flower of the race are to be found among the officials of India, but many are not "builders of empire," but wreckers of empire. Estrangement has grown until a great gulf now yawns. It will never be bridged. There is a crystallizing condition which only needs a focus. The day will come when Japan, China and India will be united nations.

The Church at Home and on the Field

Dr. Wolf asked a number of questions bearing on the relationship between the Church at home and the native churches on the field. How shall the missionaries best further the Kingdom of God through their organizations on the field? How shall they relate themselves to the rising churches? What attitude shall they maintain toward their Christian associates who are in the employ of the Mission, and to those who are not paid by the Mission? Shall the nationalistic type of mission assert itself? Shall the missionaries yield themselves to the shaping of the churches in which the nationalist features shall express themselves?

We are now face to face with the problem of the native church as it emerges in the nation. Shall there emerge a Japanese Church, a Chinese Church, etc? To what extent have missionaries thrown responsibility on the natives for the administration of funds?

In Japan some missionaries have said they would go home if they ever came under the authority of the Japanese. Others believe that the responsibility belongs to the natives. The great need is to avoid friction. Some plan that satisfies the native ought to be adopted, even if imperfect. Where there is a disposition to accord what people feel is their right the work goes along smoothly. The American Board has handed over one-half of its authority in North China, and there has never been a division. The time must come when a mission must disappear, as distinct from the native Church, but the development of an autonomous Church must be gradual.

The United Free Church of Scotland appoints native workers on the same basis as foreign missionaries. Mr. Jolliffe thought that national consciousness must be looked upon as an opportunity for the Church. Mr. Evans pointed out the danger of making a church self-governing before it is self-sustaining. When they become both, then they will be self-propagating. While Mr. Miller thought that authority should keep pace with financial ability, he objected that in Amer-

ica we do not make money a standard for leadership in the Church.

Business Meeting

At the annual business meeting of the Union reports of the Secretary and Treasurer were read and accepted. The Corresponding Secretary reported that 1,500 invitations to the Conference had been sent out. The Nominating Committee presented a report, and the following officers were elected for the coming year:

EXECUTIVE COMMITTEE

President, Rev. J. Sumner Stone, M.D., 441 Pelham Road, New Rochelle, N. Y.
Vice-President, David McConaughy, 156 Fifth Ave., N. Y. City.
Secretary, H. F. Laflamme, 71 West 23rd St., N. Y. City.
Treasurer, Rev. Frank K. Sanders, 25 Madison Ave., N. Y. City.
Librarian, J. A. Sanders, M.D., Clifton Springs, N. Y.
Rev. William I. Chamberlain, Ph.D., 25 E. 22nd St., N. Y. City.

BOARD OF CONTROL

Mr. David McConaughy, Chairman.

Term ending 1923

Mrs. D. McConaughy
P. H. J. Lerrigo, M.D.
Mrs. J. Sumner Stone
Rev. A. B. Moss
Rev. W. E. Lampe, Ph.D.

Term ending 1924

Rev. L. B. Wolf, D.D.
Mrs. C. P. W. Merritt
R. P. Wilder
Rev. M. L. Stimson
Rev. A. B. Winchester, D.D.

Term ending 1925

Mrs. Alice M. Williams
Rev. George C. Lenington
Mrs. L. H. Foote
Rev. S. Guy Inman
Rev. Harry Farmer

Term ending 1926

Mrs. W. C. Mason
J. A. Sanders, M.D.
Bishop Brent
Rev. Canon Gould
Rev. Wm. I. Chamberlain, Ph.D.

The following resolutions, reported through Dr. Wolf, were adopted:

We, missionaries from every quarter of the globe, assembled in the 39th Annual Meeting of the International Missionary Union at Clifton Springs, N. Y.

1. Having considered in its various aspects, the rising national consciousness among the nations, record our deep sympathy with every effort to enter into the rich heritage of the Kingdom, which shall be fully realized only when Christ shall Himself become the leader of the nations.

2. We sympathize with all efforts on the part of the indigenous church in their desire to assume the responsibilities of leadership, with the ultimate end in view of establishing self-supporting, self-directing, and self-propagating churches, of such type as shall best express the aims of the gospel of Christ.

3. Convinced as we are, that the highest welfare of all nations requires the abolition of intoxicating liquors and habit-forming drugs, we do hereby pledge our hearty support and active cooperation in efforts to put an end to the traffic therein, and to bring about prohibition throughout the world.

4. We urge our respective governments to join other nations in agreements looking toward the minimizing of the possibilities of war, and we favor the progressive reduction of armaments by international agreement, to the ultimate status of adequate police protection.

5. We commend the work of the Near East Relief to all the churches of the United States and Canada, and urge the increase of gifts so that our suffering fellow Christians in Asia Minor may be saved from extinction.

6. We implore our home governments to act without delay, either jointly with other nations, or severally, to protect the subject Christian races within the bounds of Turkey from further massacre, oppression and outrage.

7. We commend the work of the Mission to Lepers to the Foreign Missions Conference of North America, as indispensable to our Missions, and we ask them to cooperate.

8. We are in sympathy with the urgent need of rescue work for destitute Anglo-Indian or Eurasian children in the cities of India, and we will be glad to further it in any way possible.

9. We urge that greater emphasis needs to be placed upon specific training for native women of age and experience who may be led to enter upon evangelistic service in their respective fields of missionary activity, and that wherever expedient, specially trained missionary instructors be set apart for this work.

10. We tender our heartfelt thanks to the kind friends connected with the Clifton Springs Sanitarium,—doctors, nurses, attendants of every class—who have ministered to our comfort and contributed to our pleasure during the days of this Conference; and to the hospitable citizens of the village who have opened wide their doors and made us welcome.

We further wish to express our deep sympathy with Dr. and Mrs. Bovaird in the illness of Dr. Bovaird and to assure them of our prayers for his recovery.

MISSIONARIES PRESENT AT THIRTY-NINTH ANNUAL CONFERENCE

Years of Service	*Name*	*Board*	*Field*	*Present Address*
1873-1918	Abbey, Mrs. R. E.	P.	China	998 D Street, San Bernardino, Cal.
1882-1922	Allchin, Rev. Geo.	C.	Japan	2226 Loring Place, N. Y. City.
1922	Ament, Miss G. L.	C. Z. B.	India	Clifton Springs, N. Y.
1879-1881	Belden, Mrs. Ellen S.	C.	Bulgaria	287 W. College Street, Oberlin, O.
1904-	Bawden, Rev. S. D.	B.	India	Granville, Ohio, Box 678.
1919	Bond, Miss Mabel E.	B.	India	Groton, N. Y.
1879-1884	Clemens, Mrs. E. J. M.	M. E.	So. A.	1315 K St., N. W., Washington, D. C.
1883-	Compton, Rev. Harry	M. E.	So. A.	Athens, N. Y., Box 288.
1914-	Crane, Miss Katharine P.	C.	China	2828 W. 14 St., Cleveland, Ohio.
1898	Daniel, Miss N. M.	M. E.	Japan	Fraer, Iowa.
1913-	Dickinson, Rev. Frank	C. M.	China	Yarmouth, N. S., Can.
1913-	Dickinson, Mrs. Frank	C. M.	China	Yarmouth, N. S., Can.
1913	Donaldson, Miss L.	P.	China	1716 Mahoning Ave., Youngstown, O.
1876-1894	Dowsley, Mrs. A.	E.C.S.	India-China	147 Cowan Ave., Toronto, Can.
1903-	Dukehart, Miss E. G.		So. A.	Forest Hill, Md.
1914-	Evans, Mrs. R. H.	P.	Africa	2909 Iona Ter., Parkside, Baltimore
1904-	Evans, Rev. R. H.	P.	Africa	2909 Iona Ter., Parkside, Baltimore
1887-1916	Files, Miss M. E.	M. E.	Burma	Brockport, N. Y.
1893	Fisher, Miss Alice H.	M. E.	So. A.	Lima, N. Y.
1914	Flory, Rev. R. C.	D.	China	McPherson, Kan.
	Ferguson, Mrs. Walter	P.		Xenia, O., R. D. 5.
1915	Graefe, Rev. John E.	U. L.	India	Owings Mills, Md.
1873-1909	Griffin, Rev. Mrs. Z. F.	B.	India	Keuka, N. Y.
1883-1909	Griffin, Rev. Z. F.	B.	India	Keuka, N. Y.
1914	Hadley, Mrs. L. S. D.	P.	China	Clifton Springs, N. Y.
1914	Hadley, Rev. L. S. D.	P.	China	Clifton Springs, N. Y.
1902	Hanna, Mrs. W. J.	C. I. M.	China	507 Church St., Toronto, Can.
1902	Hanna, Rev. W. J.	C. I. M.	China	507 Church St., Toronto, Can.
1887-1888	Harned, Mrs. M. E.	M. E.	Africa	522 S. Goodman St., Rochester, N. Y.
1893	Hayter, Rev. James	P.	C. A.	156 Fifth Ave., New York City.
1907	Howland, Miss Bessie C.	M. E.	S. A.	85 Liberty St., Walton, N. Y.
	Hunt, Miss M., M.D.	Ind.	India	141 W. 4th St., Washington Ch. Par.
1906	Jolliffe, Mrs. C. J. P.	C. M. E.	China	Rockwood, Ont. (New York City)
1906	Jolliffe, Rev. C. J. P.	C. M. E.	China	Rockwood, Ont.
1904	Jolliffe, Mrs. R. O.	C. M. E.	China	Rockwood, Ont.
1904	Jolliffe, Rev. R. O.	C. M. E.	China	Rockwood, Ont.
1907	Kinzly, Miss Katharine	P.	India	140 Washburn St., Lockport, N. Y.
1905	Koons, Mrs. E. W.	P.	Korea-Japan	156 Fifth Ave., New York City.
1903	Koons, Rev. E. W.	P.	Korea-Japan	156 Fifth Ave., New York City.
1887-1905	Laflamme, Rev. H. F.	C. B.	India	71 West 230th St., New York City.
1881-1888	Latimer, Miss Laura M.	M. E.	Mexico	Clifton Springs, N. Y.
1839-1902	McConaughy, Mr. David	Y. M. C. A.	India	390 Highl'd Ave., Up. Montclair, N. J.
1908	Manderson, Miss M., M.D.	M. E.	China	541 Lexington Ave., New York City.
1885-1895	Merritt, Mrs. C. P. W.	C.	China	Clifton Springs, N. Y.
1885-1895	Merritt, C. P. W., M.D.	C.	China	Clifton Springs, N. Y.
1910-1914	Merritt, Mrs. E. L.	C. I. M.	China	Clifton Springs, N. Y.
1898-	Morgan, Miss Ida	C. M. A.	China	Rochester, N. Y.
1888	Miller, Mrs. Henry K.	R. C. U. S.	Japan	243 North 6th St., Reading, Pa.
1892	Miller, Rev. Henry K.	R. C. U. S.	Japan	243 North 6th St., Reading, Pa.
1922	Miller, Mr. Harman F.	U. L.	India	116 So. Collington Ave., Baltimore
1897-1920	Minniss, Miss LaVerne	B.	China	56 South Ave., Bradford, Pa.
1896-1910	Mulford, Mrs. H. B., M.D.	M. E.	India	Haddonfield, N. J.
1915	Neudoerffer, Mrs. Ernst	U. L.	India	116 E. New St., Lancaster, Pa.
1916	Owen, Mrs. Lewis J.	P.	China	Clifton Springs, N. Y.
1907	Owen, Miss Adeline W.	P.	India	18 Franklin Pl., Morristown, N. J.
	Peet, Miss A. E.	M. E.	Japan	West Webster, N. Y.
1874-	Phillips, Mrs. E. G.	B.	Assam	151 Hubbell St., Canandaigua, N. Y.
1878-1880	Priest, Miss M. A.	M. E.	Japan	52 Bristol St., Canandaigua, N. Y.
1914	Ross, Miss Ada E.	C. P.	China	117 Constance St., Toronto, Can.
	Rupley, Rev. Geo. A.	U. L.	India	331 Sixth St., Niagara Falls, N. Y.
1911-1920	Ryan, Rev. Arthur C.	C.	Turkey	Care Rev. W. I. Haven, D.D., Bible House, Astor Pl., New York City

1882-1886	Sanders, Rev. Frank, D.D.	C.	Ceylon	25 Madison Ave., New York City.
1884-1918	Schwartz, Mrs. H. W.	M. E.	Japan	Chapel Hill, N. C.
1905	Seiple, Mrs. Wm. G.	R. C. A.	Japan	125 Mosher St., Baltimore, Md.
1905	Seiple, Rev. Wm., Ph.D.	R. C. A.	Japan	125 Mosher St., Baltimore, Md.
1918	Senn, Miss Florence	M. E.	China	Clifton Springs, N. Y.
1914-	Smillie, Miss Emmaline	C. P.	India	1075 Druercourt Road, Toronto, Can.
1881-1889	Stimson, Mrs. M. L.	C.	China	Beachwood, N. J.
1881-1889	Stimson, Rev. M. L.	C.	China	Beachwood, N. J.
1889-1908			Micronesia	
1885-1888	Stone, Mrs. J. Sumner	M. E.	India	441 Pelham Rd., New Rochelle, N. Y.
1880-1888	Stone, Rev. J. Sumner, M.D.	M. E.	India	441 Pelham Rd., New Rochelle, N. Y.
1879-1888	Swan, Mrs. A. W. Davis	C.	Japan	443 Lexington Ave., Rochester, N. Y.
1869-1872	Thompson, Miss M. A.	C.	China	Clifton Springs, N. Y.
1908-	Vickery, Mrs. Chas. R.	M. E.	India	406 Cherry St., Syracuse, N. Y.
	Waring, Miss Clara	U. L.	India	Ingersoll, Ont., Can.
1910-1915	Wells, Mrs. Charlotte J.	M. F.	Africa	Delavan, N. Y., Box 49.
1895-1913	Wiley, Mrs. A. L.	P.	India	7111 Kelly St., Pittsburgh, Pa.
1899-	Wiley, Rev. A. L., Ph.D.	P.	India	7111 Kelly St., Pittsburgh, Pa.
1882-1891	Williams, Mrs. Geo. P.	M. E.	India	105 E. Stewart Ave., Lansdowne, Pa.
1899-	Williams, Mrs. J. E.	P.	China	156 Fifth Ave., New York City.
1899-	Williams, Rev. J. E., D.D.	P.	China	156 Fifth Ave., New York City.
1891-1912	Williams, Mrs. Alice M.	C.	China	149 West College St., Oberlin, O.
1889-	Wilson, Miss F. O.	M. E.	China	Clifton Springs, N. Y.
1883-	Wolf, L. B., D.D.	U. L.	India	601 Cathedral St., Baltimore, Md.

Key of Abbreviations

C., Congregational. C. Z. B., Canadian Zenana Bible and Medical Mission. C. E. C., Church of England in Canada. C. I. M., China Inland Mission. D., Church of the Brethren. U. L., United Lutheran. C. B., Canadian Baptist. B., Baptist. C. M., Canadian Methodist. C. P., Canadian Presbyterian. M. E., Methodist Episcopal. M. F., Methodist Free. P., Presbyterian. U. P., United Presbyterian. R. C. A., Reformed Church in America. Y. M. C. A., Young Men's Christian Association. P. E., Protestant Episcopal. C. M. A., Christian Missionary Alliance. Ind., Independent.

KEY TO PHOTOGRAPH OF MISSIONARIES AT THE CONFERENCE.

Upper row.—Beginning at left: Mrs. J. A. Schoomaker, Rev. Geo. A. Rupley, Rev. John C. Graefe, Dr. Joseph K. Sanders, Miss Alice Thayer, Mrs. J. K. Sanders, Rev. F. K. Sanders, D.D., Miss Florence Senn, Mrs. L. S. D. Hadley, Rev. L. S. D. Hadley, Mrs. Chas. E. Vickery, Rev. M. L. Stimson, Miss A. W. Owen.

Second row.—Mrs. E. G. Phillips, Mrs. M. L. Stimson, Mrs. H. B. Mulford, M.D.

Third row.—Rev. R. C. Flory, Rev. L. B. Wolf, D.D., Rev. Henry K. Miller, Rev. Wm. G. Seiple, Ph.D., Rev. C. J. P. Jolliffe, Rev. Frank Dickinson, Rev. W. J. Hanna, Mrs. W. J. Hanna, Mrs. Walter Ferguson, Miss Katharine P. Crane.

Fourth row.—Mrs. A. Dowsley, Mrs. Ernest Neudoerffer, Mrs. Henry K. Miller, Mrs. Wm. G. Seiple, Mrs. C. J. P. Jolliffe, Mrs. E. J. M. Clemens, Miss Mabel E. Bond, Mrs. A. W. Davis Swan, Mrs. Wm. H. Belden, Miss M. Manderson, M.D., Miss E. Smillie, Miss M. Hunt, M.D.

Fifth row.—Rev. E. W. Koons, Miss L. Donaldson, Miss M. E. Files, Rev. R. O. Jolliffe, Mrs. R. O. Jolliffe, Mrs. Z. F. Griffin, Rev. Z. F. Griffin, Miss A. E. Ross, Miss Mary Thompson.

Sixth row.—Rev. H. F. Laflamme (standing), Mrs. E. W. Koons, Mrs. R. E. Abbey, Mrs. Geo. P. Williams, Mrs. J. Sumner Stone, Miss E. G. Dukehart, Miss B. C. Howland, Rev. J. Sumner Stone, M.D. (standing).

Seventh row.—Rev. A. L. Wiley, Ph.D., Mrs. A. L. Wiley, Mrs. C. J. Wells, Miss Laura M. Latimer, Rev. Harry Compton, C. P. W. Merritt, M.D., Mrs. E. L. Merritt, Mrs. C. P. W. Merrit, Mrs. R. H. Evans, Rev. R. H. Evans, Miss A. E. Peet, Mrs. H. W. Schwartz.

Eighth row.—Norman Wiley, Donaldson Koons, Margaret Koons, Mr. David McConaughy, Mrs. Alice M. Williams, Margery Crane, Duff Maynard, Gershom Merritt, Fred Maynard, Miss N. M. Daniel, Rev. Geo. Allchin.

BEST METHODS

EDITED BY MRS. E. C. CRONK, 1612 GROVE AVENUE, RICHMOND, VA.

PRACTICAL INTER-RACIAL METHODS

Hundreds of thousands of people will read and study the new books, "The Trend of the Races," "In the Vanguard of a Race," and "The Magic Box," during the coming year. Before the books were off the press they were presented in lecture courses and classes at scores of Summer Schools from which delegates have returned to teach them in the home Church. Who can estimate results that will follow stimulated interest in a great problem? Inter-racial sentiment must express itself in practical Inter-Racial Methods.

FACING A PROBLEM

The First Step Toward Solving It

BY W. D. WEATHERFORD

Dr. Weatherford is a man who has brought the students of the South face to face with Inter-racial problems. There is a general impression that small sale for Mission Study books on the Negro will be found south of Mason and Dixon line and that there will be little interest in study of these books. Dr. Weatherford upsets that impression with actual facts and figures.

If the acid test of the Christian Spirit is one's attitude toward other persons, then in the South preeminently the test is whether or not we have a kindly feeling toward the colored race which lives by our side. Some of us have felt for a long time that the Southern college men and women would face this issue in a broader spirit and in a more human attitude than any other people in our section, and that if they could be brought to study the question, a great step forward would be made. A little volume was prepared and put into galley form ready for use in one of our large conferences of the student Young Men's Christian Association in 1910. We did not put it into book form because we did not know whether the students would receive it cordially enough to make it worth the while. To our amazement, when the Student Conference met at Montreat, N. C., with some three hundred delegates present, more than ninety students elected the study of the Negro, though seven other Home Mission and Foreign Mission courses were offered at the same hour.

The result was that the little volume "Negro Life in the South," was immediately put into book form, and the first year in the colleges we enrolled in the mission study classes for the study of this book, more than 4,000 Southern white college men. The second year more than 6,000 were enrolled, and a number of the colleges for white women began the study. Each alternate year since that time, there has been an attempt to enroll students in this study so that more than 30,000 students have probably studied this volume in the ten years.

The first immediate result of this study in the colleges was a new attitude of kindliness and friendship which had not before been known. The second direct result was the desire on the part of a large number of students to actually undertake a piece of service for those who they felt had not had as great opportunity as themselves.

At the University of North Carolina, under the leadership of one very earnest student, a large Bible class was organized for Negro men through one of the Negro churches. This class during a period of two years grew to an enrollment of nearly one hundred students, and out of it grew a community movement for the betterment of the Negro boys of the community. A house was rented by the University students and various women from the faculty cooperated in seeing that it was properly furnished, while university students acted as custodian or secretary from time to time for supervising the same. Many persons bore testimony to the fact that this work entirely changed the attitude between the races.

At the University of Alabama the students who had taken this study immediately undertook to cooperate with the pastors in the churches in caring for a Teacher Training course for all teachers of the Negro boys in the various Sunday-schools. They also put on what they called a Civic Discussion Group for all Negro workers on the campus, including cooks, janitors, and others.

At the University of South Carolina, although there was great hesitancy to undertake the study for fear of prejudice, the class grew rapidly, and practically absorbed all of the social study groups under the Young Men's Christian Association. A number of the students organized in the city of Columbia a Civic Discussion Club which met in a tailor shop and ultimately grew into an organization which became practically a City Charity for Negroes. Scores of other colleges undertook similar tasks.

Another type of work which has been undertaken by a number of the colleges has been the work for Negro boys. At Transylvania College and at the University of Mississippi, and a number of other institutions, groups of Boy Scouts were organized and have been run with evident success. A Boy's Secretary for the International Y. M. C. A., traveling through the South remarked after this work had been going forward for two or three years, that he found more students willing to cooperate in serving the Negro boys than he could possibly find work for, which is evident indication of the real attitude on the part of students.

FIVE POINTS FOR INTER-RACIAL WORK

The Woman's Missionary Council of the Methodist Episcopal Church, South, has adopted five points for practical Inter-Racial work, which, with slight changes, have also been adopted by other denominations:

1. To seek to know the leaders among Negro women of the community that a sympathetic basis of cooperation may be established.
2. To direct a study of Negro community life in matters of housing, sanitation, neighborhood conditions and the needs of Negro women and children.
3. To adopt methods of cooperation with other agencies and with Negro women that a constructive program of community betterment may be wrought out.
4. To lead the auxiliary in a study of Negro achievements in literature, poetry, music, art and other lines of endeavor, that there may be a sympathetic appreciation of the Negro's contribution to American life in these lines.
5. To represent the auxiliary in any cooperative work that may be undertaken in the community, and lead the auxiliary in its participation in the same.

CHRISTIANITY IN ACTION

By John Little, Louisville, Ky.

Superintendent of Presbyterian Colored Missions

All-around-the-year studies in practical missionary methods are the Presbyterian Colored Missions of Louisville, Kentucky. The Superintendent gives the Review a few glimpses of practical methods in operation.

What one would see at the Presbyterian Colored Missions if he made a visit to these institutions would depend on the season of the year he came and the hour of the day or night that his visit was made. On a January day, when the ground was covered with 16 inches of snow and the thermometer registering below zero, he might find the superintendent on a coal wagon delivering fuel to a desti-

tute family. On a July morning he might find 100 children trooping into the building for a Daily Vacation Bible School. On an August night he would find a group of grown women busily engaged canning vegetables. Should he select Sunday as the day for his visit, in the morning he would find an orderly congregation worshiping God. In the afternoon he could see hundreds of boys and girls, men and women in the Sunday-school and again, at night, an orderly congregation engaged in evening worship.

To describe the work of an institution with doors open seven days in the week and books recording over a thousand names, and a program of activities varied with the season of the year is a difficult task for a brief article. Only certain phases of the work can be touched on and some individual cases will probably serve best to illustrate the value of the service rendered.

In the past twelve months two experiments were tried, both resulting in the addition of a permanent department to the work of the institution.

The mending of old shoes was tried last summer in the Daily Vacation Bible School. In a week we saw some of the boys in the class with their own shoes half soled and heeled. When their own shoes were repaired, they began to bring in shoes belonging to the various members of the family. Fathers and mothers, brothers and sisters were presented with a new half sole and heel. We were fortunate in finding a graduate of the Tuskegee Institute who patiently works with the beginners and speeds the expert members of the class in the repair of all the old inhabitants of the shoe world. When the zero weather reigned in Louisville last winter many a small boy came in with his feet wrapped in strips of rags or encased in carpet slippers, his shoes under his arm, and waited patiently until his soles were mended. As a part of their bit in war time work, the boys have mended several bundles of shoes which have been sent to the Belgium children. An experiment was incorporated into our regular activities.

It was a strange sight when the Mission jitney drove up to the door, not loaded with people, but filled to overflowing with peas. In a few minutes a group of women were seated around a room shelling peas. On the stove stood wash boilers sending out clouds of steam while glass jars were being sterilized. As the hours wore on jars filled with peas were inverted on the table. The question in the mind of the superintendent was whether or not these would be left on his hands. Calculations were made and peas canned in glass jars were retailed at 9 cents a pint. There were eager buyers and not a single jar of unsalable stock was left on the table. Week after week the jitney returned with beans, beets, tomatoes, corn, blackberries and peaches. The same earnest group of women gathered around the table and watched the boiling pot until vegetables and fruit were preserved and safely stored in glass jars. Each night pennies, nickels, dimes, and quarters were invested in canned fruit which found its way to the store rooms of homes that had never before, like the wise ant, laid up their stores in summer. The second experiment developed into a permanent department and each week now, hundreds of quarts of fruit and vegetables are being canned.

A new problem presented itself in our sewing school when a woman who was entirely blind desired to join our evening class for mothers. Certainly no harm could be done by her trying, was the mental reservation made, as we enrolled her name. At the close of the sewing school there were hundreds of visitors who viewed the array of garments which were hanging up for inspection. At one place in the room even casual observers stopped with wonder when they beheld three completed dresses that had been made by this woman who was blind.

Instructors, pupils and visitors were

surprised to find that 466 garments had been made, not in one size or pattern, but varying from a baby's dress to a garment containing fifteen yards of cloth. Many a mother stopped at the close of the evening to thank the teacher of sewing for the aid she had received herself, or for the instruction given her children, and for the help which she had received in clothing the members of her family. Eighteen girls sat on the platform wearing dresses they had made with their own hands. Thirteen girls stood and told how they were able to progress from the basting stitch to the completed dress.

For nineteen years the workers have labored to teach colored people the practical application of the principles of Christian living. The institution was organized primarily to teach religion and religion has always been the motive which has prompted us to engage in the other activities. We have watched with great interest the crystallization of many characters as it was marked by their joining the church. While the official membership has always been small, the church is an influential body in the community.

SUMMER CONFERENCES FOR COLORED WOMEN

By Mrs. W. C. Winsborough

"Lord, I want to be a Christian
In my heart, in my heart.
Lord, I want to be a Christian
In my heart!"

This beautiful negro "spiritual" floating across the broad campus of Stillman Institute from a group of Negro women holding a twilight "Vespers" perhaps voiced the real underlying motive of the white leaders and of the colored delegates attending the first Conference ever held for Colored Women, the desire to interpret practical Christianity in terms of service to our neighbors, wherever and whomever they be.

In almost every community of the South, there are at least a few colored women who are trying, with tremendous handicaps, to better the life of the Negro community in which they live. They are striving for better homes and better schools amid surroundings that might well discourage the most optimistic, and their lack of information regarding modern welfare work frequently leads to failure. They are usually busy mothers or wage earners, hence the "Summer Normal School" is not for them. No "Extension Department" reaches their humble homes.

In 1916, the women of the Southern Presbyterian Church determined to try to help this class of colored women and, as an experiment, established a Colored Woman's Conference at Stillman Institute, Tuscaloosa, Alabama, planned on somewhat the same lines as the Missionary Summer Conferences held by our own church women.

The delegates, which numbered about eighty that first year, came from fifty-nine towns in eleven states. They were women of leadership in their local community and most of them were sent to the Conference by the women of the white Presbyterian Church in their home town.

The Conference continued for one week, all delegates boarding in the dormitory and attending all classes. The Faculty was made up of both white and colored leaders.

The Bible Studies were the foundation of the course, plain, simple and dealing with practical Christian living.

A series of Community studies, led by an experienced worker, included "The Home and the School," "The Home and the Church," "The Home and the Community," "Recreation," etc. A study of the biographies of Negroes who have done worth while things was given to encourage the right kind of race pride. A sewing class occupied two hours of the afternoon led by a trained and experienced teacher.

A Playground Demonstration on the beautiful campus served to delight the children of the town and also to teach the delegates the place of organized play in children's lives.

The evening meetings were usually lectures on such subjects as "Better Schools" by State Commissioner of Rural Schools—Africa, by returned Missionary—Household Pests (stereopticon) by Extension Department of Auburn University—Food Conservation by State Demonstrator of Economics, etc.

The delegates were so eager to hear everything, they could scarcely be induced to observe the necessary daily rest period. The closing session resolved itself into an experience meeting, answering the question "What has this Conference meant to me?" and everyone who heard the answers realized the Conference had been worth while.

In answer to many requests, two other Conferences were established last September. At Gammon Seminary, Atlanta, Ga., sixty delegates registered from near-by States and spent a week in conference and study.

Christiansburg, Va., offered the Negro Industrial School for a Conference, and fifty delegates, some of them teachers, probation officers, nurses and State Education workers, were enthusiastic in their gratitude for the opportunity for study.

During the seven years since the first Conference was established, encouraging reports have been received telling of constructive community work begun by the delegates on their return from the Conferences. Many sewing classes have been organized. One delegate, the Superintendent of the Colored Schools of her town, has instituted a graded course of sewing in the Colored Schools. Some have secured cooperation from their white neighbors in establishing Day Nurseries and Playgrounds for colored children. An annual "clean up" day benefits sanitary conditions in several communities, while enlarged and repaired school houses and better church buildings have resulted from the efforts of other delegates.

The expression of one delegate during the closing meeting is significant: "The greatest thing I have learned at this Conference is that some Christian white women *really do* care about us colored women, and want to help us."

A BOYS' PIG CLUB DAY

By Mrs. Booker T. Washington, Tuskegee, Alabama

What interests do the Negro boys in your community have? Pig Clubs, Corn Clubs, Cotton Clubs, Potato Clubs, all have possibilities. Mrs. Booker T. Washington, widow of the famous founder of Tuskegee, suggests some of them.

Yesterday was Boy's Day at The Tuskegee Institute. Three hundred boys from all parts of Macon County came. It reminded me of the early days of The Negro Farmers Conference when long before daylight, looking out of your windows, you saw buggies, wagons, and other vehicles, except automobiles, drawn by horses, mules and often by the great ox, the burden bearer of the farmer. These were days when the great masses came up for their one day schooling and when the soul of the man of opportunity burned with zeal to reach out and pull up his less fortunate brother and sister.

These boys came in like manner—mules, horses, buggies, were seen coming in early from every direction. The boys were well dressed farmers' sons, all the way from ten to eighteen years of age. They were earnest boys, boys who are in school at least five months of the year; boys who should be in school at least seven months of the year.

These boys are young American Negroes, unlike their fathers who in days gone by made up The Negro Farmers Conference. They are being trained not one day in the year but every day. They are being taught how best to direct their energies so as to be of the greatest service to themselves, their families, and to their Country. No one could be amongst this group of well-mannered, well-dressed, forward looking boys without realizing that they were in the midst of the future Negro citizens and home makers, and without knowing that God is in it all and that He

will see it through if only the Negro teacher, whether he be preacher, lawyer, physician or what not, will stand firmly by these boys and see that they get a square deal at school, at home and everywhere. Every community should have a Boy's Day. This Tuskegee Institute Boy's Day is an Annual Conference. It would not hurt our big cities to have a Boy's Day.

The Pig Club Boys are the boys who get a pig sometimes from their fathers; sometimes they work and get the money and purchase their own pig; boys who plant and raise the feed for their pig; boys who get up early in the morning and attend to their pig and see that he has not only a carefully balanced meal three times a day, but that he has plenty of clean water to drink and a pond of water to lie down and rest in, and plenty of good pasture to graze in. He provides shade for his pig during summer months and otherwise looks after his health.

Clarence Frazier is a member of this Pig Club. He is a chubby boy of 15 years. He looked you squarely in the face and told you all about his pig. He said, "My pig is a Duroc. It weighed thirty-five pounds when it was six weeks old and when it was ten months old it had reached the three mark in weight."

Cyrus Thomas had a pig that weighed 195 pounds at ten months. Herman Young's pig weighed two hundred and ninety-five pounds at ten months. A pig and a boy ought to be close friends and they are wherever a Pig Club exists. These boys know that there is a greater increase from pigs than from any other farm animal. The pigs' increase is from 500 to more than a thousand per cent. These Pig Clubs remind the boy farmers that a pig will soon be a hog. The mother hog, twice during the year has a lot of little baby pigs. She beats all of the other animals in the number of her family. The Club has taught the boys that their pig will gain more than twenty pounds from each one hundred pounds of feed.

Pigs were not the only things these boys discussed. They told of the conditions of their schoolhouses. They spoke of their teachers and their lessons. They discussed the Sunday-school in their community. They emphasized the value of good books and papers in their community. They thought there should be more recreation and play for the boy on the farm and we thought so too.

Sitting in this conference of boys, wide awake and intelligent as they are, I saw men, fine, strong, thrifty, intelligent, interested in the affairs not only of Home and Community, but taking their stand for the cause of their Country and in return expecting to receive that consideration due every citizen who is a part of "Our Land of The Free and The Home of The Brave." The Pig Club Boys properly encouraged and directed will some day help to control banks and markets and will be among those permitted to dictate the policies of all other groups of men and boys.

It is not a far call from a pure bred pig to a fine boy and a fine man. It is a mighty good thing to grow fine crops and to raise fine pigs and other livestock and it is a great inspiration to know that these fine animals and the methodical way they are being raised are becoming a part of the boys themselves and making them what Tuskegee stands for—the finest possible type of man and women.

IT CAN BE DONE FOR THEY DID IT

The Federation of City Missionary Societies at Meridian, Mississippi, organized a Bible Teachers' Training Class from the various Sunday Schools to meet weekly in the colored public library with the best white teachers of the city in charge. Then came a Story Tellers' League of colored teachers. One night of Christmas week was given to a musical service conducted by the Negroes around the municipal Christmas tree.

* * *

In Uniontown, Alabama, more than ten years ago the women of a Bible

Class in one of the white churches decided to set apart a definite hour each week when each of them would teach the servants in her home the Sunday-school lesson for the next week. A broadening service developed later and an interdenominational Bible Class for colored women was the result. Colored women held all the offices, and white women taught the class. Committees were formed to read the Bible to the colored sick and the poor. This brought forward various problems of poverty and led to relief work, guided by the white women and done by the Negro. This in turn formed contacts with children in the homes and a white teacher arranged a weekly story hour for them.

* * *

In Birmingham, Alabama, two white women of the Baptist Board established a four-year Bible course for colored women, enlisting white women of the city as teachers of classes which soon enrolled over seven hundred.

* * *

Atlanta club women conducted a cooking school for colored women and girls which had an attendance of eight hundred. They announced it as intended primarily for colored homemakers, and not for the purpose of training cooks for white homes.

* * *

In Augusta, Georgia, the Social Service Department of the City Federation secured the improvement of the County Reformatory occupied almost entirely by colored children, and took up the cause of the youthful delinquent regardless of race.

* * *

Club women of Birmingham, Alabama, investigated the worst colored slum of the city, and so aroused the people in regard to conditions they revealed that a $60,000 industrial school was erected which transformed the entire neighborhood.

* * *

When one hundred leading white women met at Memphis, Tennessee, October 6th to 7th, 1920, the outstanding features of the two-days meeting were the addresses of four Negro women who had been invited to speak with unrestrained frankness.

A VIRGINIA WOMAN'S INTER-RACIAL CREED

Mrs. H. L. Schmelz

Mrs. Schmelz is a leader of Inter-Racial Cooperation in Virginia. When a consecrated group of colored women who dreamed of a Home for Colored Girls had carried it as far as possible to successful operation, Mrs. Schmelz lent her aid and was influential in introducing to the Legislature of Virginia "The Virginia Industrial Home for Colored Girls." Through understanding race cooperation this institution now has property valued at $75,000. It is the first home of its kind to take colored girls out of jail and to educate and train them. One hundred and five girls are there in training today and will go back to their communities as Christian assets rather than to remain criminal liabilities behind the bars.

Dr. Douglass Freeman, of Richmond, Virginia, one of the ablest editors in the South, recently declared: "I place no work being done in the South today greater in importance than the Inter-Racial work." It is a most thrilling story of how, in less than two years a great movement has swept all over the South, until now more than six hundred of the eight hundred counties comprising our thirteen Southern states have committees of men, while in seven of the thirteen states there are state organizations of women to help with the work.

The "Inter-Racial Commission," with its headquarters in Atlanta, has for its object that Christian people in each state shall work together to establish justice, harmony, fine feeling, good will, confidence, peace and the right Christian spirit between the races living side by side.

Before we can make our best progress in the "Christian Approach," we must clarify our thinking. In trying to do this I have formulated my creed concerning the Negro race.

1. I believe the Negro race is a great race, created a distinctive race for a great distinctive purpose in the working out of God's plan for His universe.

2. I believe that we must believe in the Negro and help him to believe in himself.

3. I believe in social gradations of the Negro race.

To place all Negroes on the same plane is as unthinking and as unfair as to say

that all Chinamen are like the Chinese laundry men in this country or that all white people are like the medium class we encounter everywhere.

4. I believe we must develop a community consciousness into a community conscience which includes our colored neighbor.

One day when addressing a large church full of colored people in a near-by city, I passed a pool of water, green from stagnation. Was the health of any person in that city safe so long as that negro section was unsanitary? Our community conscience must include the community where our colored neighbor lives.

5. I believe we should dignify and glorify all manual labor and coordinate it with all the other work of the world.

One morning I went into my kitchen and said to my cook, "Sarah, I am helping with a task that will benefit your people, and just to the extent that you do your work out here so well that I do not have to think of it, to that extent you give me a free mind to apply to the work for your race, and to that extent you are helping directly with this work in Virginia." A light broke over her face. Instantly her work was raised to a higher plane. No longer were such things as peeling potatoes and washing dishes and scrubbing the kitchen floor acts of menial service. They were dignified and glorified.

6. I believe it a duty to recognize and appreciate the contributions of art, literature and music which the Negro race has made not only to the South but to the whole world, and to recognize and emphasize the opportunity the Negro has because he is a Negro.

7. I believe absolutely in the maintenance of racial integrity and in the "natural and inevitable segregation" as Dr. Dillard expresses it, consequent upon such maintenance.

8. I believe the object of every life, of every race, of every nation should be to help to establish in this world, the Kingdom which our Saviour came to establish; a Kingdom of justice, righteous, truth, mercy, joy, peace, love. In working for this Kingdom, the white race must recognize the great contributions that many of the black race are making and can make. The time has come when we must work *with* as well as *for* this neighbor race, this member of the world body, in helping to establish the Kingdom.

How shall it be done?

1. Think through, for yourself, the meaning of the Christian Approach to our colored neighbor.

2. Realize that the most effective method is your own right mental attitude to this task.

3. Know that God has His great plan for it all and that He asks no one to shoulder the entire burden, but that all He expects is that *each one of us shall just do the thing nearest* at hand, however small it may seem. As you look about for what you may do, interest your friends in doing the same thing. Begin with the colored people in your own home, your cook, your maid, your nurse, your chauffer. Let them know you are interested in *their* homes, their problems, their aims. What *do* we know about conditions surrounding the homes, and the schools of our colored people, and of their joys, of their burdens, of the travail of their souls in their racial evolution? The Inter-Racial Commission is asking the Christian women, in their church organizations, to appoint a committee to study conditions in the Negro Home, School and Church. These Women's Societies are being asked to invite a fine, outstanding colored woman to come before their organization and to tell them what the white women can do to help the colored women in their struggles to better their communities and to uplift their people. Just as the colored woman is being invited to come before us and talk frankly and freely from her side, so we white women, in Virginia at least, are being invited to address audiences of colored women, talking to them frankly and freey from *our* side.

4. Realize that *our* work is not directly with the great mass of the black race, but that it is with their leaders, helping *them* to help their people.

5. Realize the colossal task confronting the leaders of this great child race. Surely we who inherit from all the ages; we who have a background of 2000 years of Christian civilization can do no less than to extend our hands in helpfulness and our hearts in sympathy and understanding to this people who not more than 300 years ago had no glimmer of the light of the ages, and no knowledge of the love of a redeeming Saviour.

Woman's Home Mission Bulletin

Edited by Florence E. Quinlan, 156 Fifth Ave., New York.

WOMEN'S MISSIONARY SOCIETIES AND COMMUNITY ENDEAVORS

By Mary Lathrop Bishop

In the story of Leonard and Gertrude published a century ago, there is a quaint word picture of real community life; and while times and conditions have changed, the same spirit still speaks through the printed page. One sees the little village and its people; the public square which is the common meeting place, the town bailiff, and on the hill, the magistrate in his manor house "watching like a good Providence over all the affairs of the village."

In the hamlet is a home, where abide love, joy, happiness, and a contentment so well known, but so little understood, that great men of the town come to visit, trying to fathom the secret of the wonderful magic which kept the children of Gertrude good and helpful and busy, and the husband able to withstand temptation and to meet disaster with courage.

One morning early, so the story goes, two noblemen came to Gertrude's home to ask that they might spend one day under her roof to learn the secret of perfect happiness and consecrated usefulness. The day's routine proceeded. The children helped with the daily duties. Then came the children of the neighborhood to study with the little family group. Together they sang and read from the Bible. They went into the garden, gathered fresh vegetables and prepared the dinner. Gertrude, finishing her home duties, walked to the village to intercede for right living and for better conditions. She smiled on one and another and spoke a cheery word to the troubled. And with her mother heart filled to overflowing became in a sense the village mother. From that one home radiated influences which transformed the village life. People, one by one, were redeemed from want and misery because there was one woman who cared, and with wise, wide sympathy set about to help.

The new world for which we long will not come of itself, there must be a loving thought and purpose, a seeking after God's plan for His people, a concerted action on the part of all, a giving and a sharing—not of alms, but of ideals and of one's very self. This would be a sort of "glorified community service." And who are better fitted to engage in this activity than the women of the churches? To the missionary societies there is a challenge of opportunity. Those of us who have followed the development and growth of woman's work know the secret of this growth to be the great compelling force of a supreme love and sacrifice that has moved on and on until there is nothing alien to the interest of Christian womanhood, for the whole world lies under our vision today.

It is not within the province of this article to suggest methods of survey for community work, nor the material for charts, nor preparation for study of conditions. But perhaps we might sum up in a few words some of the first steps in establishing the relationship that women's societies can bear to community endeavors. There are three avenues of approach: the child, the home and the community. We might begin with the homes which are linked to the Sunday-school. Through the child's interest one can reach the home, and study needs and possibilities. However varied the form of work, there is the same basic principle involved. Our aim should be to bring every mother of every child into vital friendly relations with the church through the medium of mother's meetings, children's hours, rallies, group meetings, community sings and other activities—thus touching all life from every angle.

In our definite plans for community service we need the appreciation of co-operative effort and the new valuation of human life, a conception of specialization and of doing work with the whole heart. Women's societies can see that neighborhood play centers are established, that the church becomes the center of all neighborhood life. Play life of the child needs consideration, for where playgrounds exist, the records show that there are "fewer arrests and a general easement of the law." The women's societies can discourage street selling by children, and speaking in public places. They can help create public opinion and safeguard the industrial life of the women and girls. We have been long working against the evils of city conditions, through legislation seeking to enforce laws not always understood nor always just; and where the law fails, love may come, bringing peace and joy. There is no substitute for the personal element or for the loving human touch. And may that not be the reason why articles are written and addresses made on the needs of community service?

Our local communities, whether in city or rural districts, are groups with a spiritual unity, not merely people dwelling in houses. We need to know the religious life of the neighborhood, to "discover and re-discover," and to realize the expectation of Jesus "who came not to be ministered unto, but to minister."

Every local community is the field of the Woman's Society, every store and every factory. Community service is not vague or indefinite, but concrete and collective. If we can gain the vision that as individuals we are units necessary to the progress of Christianity we shall realize in fullest measure the meaning of community service.

MORMONISM

Abridged from the report of the Committee, Frank Lincoln Moore, Chairman.

Recently a Mormon elder from Utah spoke in the Church of Jesus Christ of Latter Day Saints in Brooklyn. After a sermon on "Faith," which might have been presented in any Christian pulpit, he launched out into a defense of the Mormon system as distinguished from other branches of the Christian Church by telling the story of Joseph Smith. He affirmed that the grove near Palmyra, New York, where Joseph Smith met God face to face and talked to him like a man, was the most sacred spot on earth, and that hour the holiest in the history of the world, and made the positive statement, "It is absolutely true; I know it." All of this was listened to by the hundred, or more, who were present, with closest attention and evidently a profound belief in the curious assertions which the elder was making. The congregation was composed of people apparently well-to-do, being well dressed, intelligent looking, and the larger proportion of them young people.

The Mormon Church in Brooklyn, therefore, while small in numbers, seems to be building on a rather positive foundation. The outstanding characteristics of the presentation of Mormonism here, as elsewhere, seem to be persistence, courtesy, and absolutely positive and dogmatic assertions that their system is true and the only true religion on earth. They tell the improbable story of the golden plates with all the assurance of intelligent men announcing the simplest historic fact, like the landing of the Mayflower, or the signing of the Declaration of Independence. This positive presentation constitutes the strength of their appeal. Confronted by outstanding and glaring moral defects in the system, such as polygamy, they smilingly deny, affirm, or sidestep the whole issue, as the occasion may seem to demand.

Mormonism is gaining in some of the states adjacent to Utah with considerable speed. It is planting itself strongly in fully one-third of the other states of the Union.

We should keep constantly before us the fact that essentially the Mor-

mon system is unchanged. In its theory it is the same as it ever was, and it would be in its practice, if the law of the land did not prevent. The leaders of that Church, by the very organization of the system, are the old men and, therefore, conservative. It is very probable that the leaders of the Mormon Church do not represent the really progressive ideals and ideas of the younger and more intelligent men. However, Mormons, as they become educated, and as they mingle more and more with the world outside of the Mormon strongholds, are changing. This is due to the fact that many of their young men went into the war. They came into contact with other young men and got a better view of religion. It is due in part to their school system and to their colleges and the State University. Mormonism grew up in the early days and became strong, because of its isolation from the rest of the world. The empire of Brigham Young, who in effect was an Oriental potentate, would not now be able to develop under modern conditions of intercommunication and the interchange of knowledge. The general progress of the race today is against the system. Mormonism is facing an era of culture, and whether Mormons like it or not, they are a vital part of the United States. It would seem, therefore, that a New Mormonism must arise. Outwardly, the younger members still give their allegiance to the Church; inwardly, they have many reservations, and many of them are earnest seekers after the truth.

The Committee on Mormonism has been in close consultation and cooperation with the Utah Home Missions Comity Council. The movement toward a better equipment and a stronger personnel, which was recommended by a conference in October, 1920, has been forwarded, and Protestant Christianity is better prepared to make itself felt in that state. The comity plans, in accordance with which the state has been districted among the denominations so as to prevent competition and over-crowding, have been strengthened. The denominations, each in its area, have had their attention called to the need of increased effort in colportage work and personal evangelism.

Several conferences have been held relative to closer cooperation between denominations in the field of education in Utah. The Council of Church Boards of Education, the Home Missions Council and the Council of Women for Home Missions have a joint committee now making studies and investigations in this field. Westminster College at Salt Lake City is essentially interdenominational in character. Its Board of Trustees, eighteen in number, represent six denominations and members of the present faculty represent four. The president of the College called a meeting of the heads of the secondary Christian schools of the state to meet at the College on December 29, 1921, for the purpose of making acquaintance and of considering closer cooperation.

Mormonism makes its appeal in the realm of ideals by positive assertions, and in the realm of economics by the pull of its great commercial enterprises. It can be met effectively in the realm of ideas by declaring the truth and explaining the truth with patient iteration and the illumination of Christian character.

Gentiles need to be awake to the fact of continued activities on the part of Mormon missionaries. They seem to be especially aggressive since the war, and are able to delude many people, drawing their recruits, as in all their history, largely from the ignorant classes. We must also remember that Gentiles who live in Mormon communities find it almost impossible to bring up their children as uncontaminated Gentiles, for Mormon practice and doctrine are thrust upon them at every turn.

Woman's Foreign Mission Bulletin

Edited by Mrs. J. Harvey Borton, Moorestown, N. J.

We will never know in this world all that is accomplished at the many Summer Schools of Missions. We do know of lives that were transformed, of numbers who were given new vision, of many who heard and responded to the Call to Foreign Service and of many who are going forward more intelligently and more wholeheartedly in the task of making Christ known to the whole world.

We are fortunate in having reports from some of our Schools from Mrs. Philip Rossman who has written of Northfield and from Mrs. J. H. Mills who has given helpful information from the Minnesota School of Missions. At the latter school a worth while News Sheet was published daily and a special room was set apart as a prayer room. Over two thousand women and girls were present at the two conferences.

At Northfield

The nineteenth session of the Northfield Summer School of Foreign Missions was held July 12-19, 1922, with a large attendance of missionaries and women and girls who took the various courses offered, the registration representing 14 denominations and numbering 1,164—of whom 719 were in camps. The courses offered included four Bible classes, four Methods classes, five Mission Study classes and a Story Hour for children.

The Bible Hour in the Auditorium was conducted by the Rev. Frederic C. Spurr of London, Vice-President of the National Free Church Council of England, who gave a series of Studies in the Life of Paul, which were devotional, inspiring and practical.

A Prayer service closed the session each morning, a Round Top service was held each evening and daily prayer services were observed by the camps.

The Mission Study theme for the conference was India, and sixteen missionaries from that country were in attendance.

An "illustrated" address on Union Colleges was given by Mrs. Henry W. Peabody, who surprised and delighted her audience with an unexpected presentation; "moving pictures" they might properly be called, as they were Oriental students from Christian Colleges, studying in the United States, who made short addresses.

Miss Edith Coon, Vice President of Madras Christian College for Women, spoke of her work in Madras, India; and Dr. Ida S. Scudder, head of Vellore Medical School, India, presented the work of the Medical School. As a token of appreciation of the work done by Dr. Scudder in establishing the School, the Northfield Conference started a fund to build a chapel, contributing $1,678.77.

The Missionary Rally was an inspiring meeting, with 33 missionaries present, representing Africa, Arabia, China, India, Japan, Korea, Palestine, South America and Turkey, aggregating 431 years of service.

The Camp girls presented "The Flaming Torch," with Perry Pond and the shrubbery surrounding the Pond as a background. The pageant portrayed "Those Eager to Serve" receiving a vision of opportunity and pledging themselves to "follow the gleam." The Christian Spirit with attending Virtues lighted their torches. When the Dark Peoples of the Earth begged for aid, missionaries united in the plea for help, and with reinforcements from the youth, eager to serve, the Christian Spirit released the Dark Peoples from ignorance and fear. With renewed faith, Those Eager to Serve marched on to give their all to the King and to let their light enlighten the world.

Christian Literature for Women and Children in the Orient was presented by members of the Committee on Christian Literature, Miss Aliee M. Kyle, Chairman, and Miss Laura White, Editor of the *Woman's Friend*, published in Shanghai, China. Other missionary speakers were: Miss Katherine Crane, Miss Christiana Twai, Rev. J. E. Williams of China, and Miss Frances Teneate of India.

An Overseas Sewing Exhibit and a Poster Exhibit were features of the Conference. Two $25 prizes were awarded to the best posters on the study books, "Building with India," and "Lighted to Lighten."

The addition of stars to the Northfield Service Flag is always an impressive ceremony. Eight stars were added this year, making a total of eighty-eight in aetive service, there being one gold star. The missionaries for whom stars were added go to five countries and represent five denominations. Dr. Robert E. Speer, recently returned from a trip around the world, made the elosing address, stating that there were doors of opportunity thrown wide open on every side, and that we dare not say there was a closed door in any country of the world.

The Minnesota Summer School

One day in 1906 a missionary woman stood ironing in her summer cottage at Lake Minnetonka. As she was performing this homely task, and thinking of the new Summer School at Winona which she had not been able to attend, suddenly the thought —the inspiration—came to her, "Why could not we have sueh a school here?" And as she ironed, the thought grew.

A friend dropped in and they talked it over. She was a woman of initiative and exeentive ability, and, satisfied that it could be accomplished, her efforts and the cooperation of the missionary women of seven denominations resulted in the founding, in 1907, of the "Minnetonka Summer School of Missions," the third to be established,—Northfield being the first and Winona, the second. Its purpose was: "To promote a knowledge of missions, to study the best methods of securing their suecess and, through mutual help and fellowship, to seek the fulfillment of our motto, 'One Heart, One Way.'"

The first session was held in a tent at Lake Minnetonka, with a Faculty of local, volunteer women, an attendance of less than one hundred and an admission fee of ten eents a day.

After three years it was thought that the school would be of greater value to more women if it were moved to the twin-cities, and since that time it has occupied a church midway between St. Paul and Minneapolis, admirably adapted to its purpose. It then beeame legally incorporated, and its name was ehanged to "Minnesota Summer School of Missions." Having given up its reereational features, it became a school indeed, with morning and afternoon sessions, one evening "Rally" being arranged especially for the young people.

The spacious Sunday-sehool room affords ample accommodation for the literature of all the denominations, and every one must pass this inviting display in going into the auditorium. This arrangement has been much eommended by visitors from the National Boards, and others. There are class rooms for the use of special groups, and a large dining room where luneheon is provided each day by different "circles" of the women of the ehureh. Thus everything is under one roof with a saving of time and strength, and it is often remarked how noiselessly the maehinery works in all departments.

This year the Sehool met from May 31st to June 6th. The sessions always lasted six days, with an equal emphasis on Home and Foreign missions. There has always been entire harmony among its members and its growth has been steady during the fifteen years of its existenee. There are at present eight denominations united in this enterprise. At the ses-

sion this year the attendance was nearly 1,000. It aims to maintain the highest spiritual atmosphere and this year a Prayer Room was set apart for group or individual intercession and its influence was felt. There were many who, like Martin Luther, were conscious that "they were being prayed for," through the days.

This organization is the only one in the twin-cities through which messages can quickly be sent to the women of all the churches, and it makes itself useful in thus broadcasting important information. Its great worth is also shown in the beautiful friendship among the women of different communions, and in the sense of power in unity for the furthering of the Kingdom of God.

AT CHAMBERSBURG

Master we are ready
May we hear thy call,
To the task thou sendest
Be it great or small,—
Be it near or distant,—
Saviour we will be,
Underneath thy flaming cross,
Dedicate to thee.

This was sung first by a group of camp girls at the Wilson College Conference and it proved to be the prize song.* Its rhythm and challenging thought soon caught the conference group and then gripped them with its meaning. Under the consecrated leadership of more than two score men and women in Bible or mission study class with Dr. W. B. Jennings, Mrs. D. E. Waid, Mrs. W. T. Elmore and in the more informal discussion group unified and crystallized in its thinking by Mrs. E. C. Cronk, Mrs. Samuel Semple, Anita B. Ferris, the challenging call of India's heritage or the progressive movement of the "Vanguard of a Race" made method and motive never seem more impelling or contagious enthusiasm in the home Church more alluring.

There are always high lights in the composite conference picture one carries away and they are never in the same spot for any two delegates. There are, however, doubtless some common to all pictures.

No one will forget the moment when Mrs. Peabody led forward her "Lady of the Lamp," for so she had seen her a decade ago coming out of the darkness of a south Indian night, to welcome a small group of round the world travelers. There are British families on whom India has cast its spell and generation after generation they hear the call. So has the Scudder family in America heard it ever since that day in 1819 when Dr. John Scudder sailed for India as the first apostle of the art of healing from the Christian West to the disease stricken East. One may remember best the three calls in the night, or the three blind men on the Gudiyattam Road who thought, alas, they were not too late or that group of Indian girls who make the first graduating class at the Union Medical College at Vellore claim 1922 for its class numerals. It was an ever to be remembered privilege to have the woman who is its head, Dr. Ida Scudder, a conference guest. Out in Vellore there will be a new "cook house" because of it.

There was also the Little School of Missions where the Chambersburg children gathered each morning under skilled leadership and after the close of the sessions, leaders of beginners, primary, junior and intermediate groups in their home churches followed their observation with discussion periods on the work of the school.

Perhaps the most symbolic moment of the conference was at the close of the denominational rallies. Led by representatives of China, India and the Philippines, the seven hundred and eighty-four delegates left their sixteen denominational groups and in an ever widening circle on the beautiful campus formed one great group, more conscious than ever of the joy of being one in Christ the round world over.

"We enter to learn,
We leave to serve."

*Copies may be obtained from Miss Marcia Kerr, 156 Fifth Ave., New York, at 2 cents each. They are sold for the benefit of the Vellore Medical School.

NEWS FROM MANY LANDS

JAPAN—CHOSEN

A Great Memorial Fund

THIS year is celebrated the fiftieth anniversary of the Church of Christ in Japan, which unites the Japanese Christians of the various Presbyterian and Reformed Churches. They propose to establish a Memorial Fund of $250,000, to be used as follows: Special Evangelistic Fund, $150,000; Headquarters Building, $50,000; Fellowship Fund for Ministers, $25,000; Sunday School Fund, $15,000; expenses of the delegation to the United States, $5,000; Promotion and Administration, $5,000.

The Japanese Christians, although their average wealth is far less than that of the average American Christians, propose to raise $125,000 of this sum in Japan, and the missionaries have expressed the earnest hope, our Board of Foreign Missions very heartily concurs, that the other $125,000 gold will be secured in America as a thank offering for the signal blessings that God has bestowed upon missionary work in Japan.

Memorial to Frank L. Brown

THE Business Committee of the World's Sunday School Association has endorsed the plan presented by the Rev. S. Imamura, General Secretary of the National Sunday School Association of Japan, for a Sunday-school building in Japan, to be known as the Frank L. Brown Memorial Building. Dr. Brown organized the Japan Sunday School Association sixteen years ago and visited Japan four times with such results that the Eighth World's Sunday School Convention was held in Tokyo. The Convention was to Japan an epoch making event and opened wide the door for Christianity in Japan.....The proposed building will stand for friendship and peace between these two nations.

The White Slave Traffic

JAPAN has played so significant part in recent international conventions that some of her friends are disappointed over her failure to join the thirty-four nations which participate in a conference on the white slave traffic in 1920. Dr. Nitobe, writing in the *Japan Advertiser,* points out, with regret, that the Government of Japan never approved the agreements of the 1904 and 1910 conferences and, furthermore, that a test case, known as the Misao Chiyono Case, presented to the prosecutors of the courts of the Empire from the lowest to the highest showed that there is no law in Japan adequate to protect the virtue or personal liberty of Japanese women and girls, at home or abroad. The Women's Christian Temperance Union, that carried forward the test case, have prepared a bill based on the Convention of 1920, and providing for the needed protection of women and girls. This bill has been carefully prepared by the assistance of a Japanese lawyer long interested in the subject and conversant with similar laws in England, France and the United States of America. A member of the House from Shinagawa has undertaken to present the bill to the Diet.

The Power of the Word

THE *C. M. Outlook* for July tells an incident, which illustrates the convicting power of the Bible, well termed by a recent writer, "the unfettered missionary": "A young Japanese became a Christian and decided to be trained as a Christian worker. His father—an ardent Buddhist and a man of about sixty-five years of age—did his utmost to deter his son, by entreaties, anger, and by driving him from home. The father then bought a New Testament, to fit himself to con-

fnte his son's beliefs. Beginning with St. Matthew's Gospel, he read on, and the words: 'The Son of Man is come to save that which was lost' gripped him, and led him to give his allegiance to the Saviour. Great was the son's joy, when he was sent for, to find that his prayers had been answered and that his father was a Christian. For five years the old man lived to witness to his new faith. When he died he—a *samurai* decorated by the Emperor—asked that his tombstone might bear the words: 'A servant of Jesus, gone home to Heaven.'"

The Lighted Cross

ACCORDING to the *Japan Evangelist*, there has been erected on the steeple of the East Methodist Church, Osaka, Japan, an electric memorial cross, about eight feet high and constructed of steel boxing, within which are sixteen lamps, all protected by a ground glass front. The work was superintended by one of the stewards of the church, who is a civil engineer connected with large steel works. The cross is illuminated while services are in progress in the church. The building is so located at the head of a wide street, at the top of a rise, that the cross can be distinctly seen, on both sides of the street, one of the broadest in the city, for about fifteen blocks. It shines with unusual brilliancy and is strikingly impressive. "The light is steady and regular; not intermittent, as the light of the Cross should ever be." Already, one young man has been attracted to the church and has started anew his Christian life. The cross was erected, a few months ago, as a memorial to Hatton D. Towson, by his parents who are missionaries of the M. E. Church, South, in Japan.

Paul Kanamori's Campaign

THIS consecrated Japanese evangelist is conducting a Gospel campaign in all the Presbyterian Churches of Japan and her dependencies. Having visited Formosa, Kyushu and other islands, he later went among Japanese in China, Manchuria and Korea, and is now in North Japan. The object of this year's campaign is to awaken sleeping churches and to set them to work evangelizing their neighbors. In three months, 20,000 attended his meetings for unbelievers and nearly 6,000 professed conversion to Christ. He reports a wonderful change in the attitude of the Japanese toward Christianity during the past few years—an evidence of the work of the Spirit of God. He says:

"The country is becoming riper for evangelization. In one of the southern provinces of Kyushu I held a mass meeting in a large lecture hall of one of the government schools, a preparatory college for Imperial University. To hold an evangelistic meeting in a government school building was quite exceptional. There were about one thousand people present, mostly of the educated class. Among them were many college professors, teachers of all kinds of schools, students, government officers, and also the more intelligent town people. I preached, as usual, my 'Three Hour Sermon' and at the end of the meeting 508 persons professed openly to accept Jesus Christ as their Saviour.

"This is not an isolated case. In another place there were 320 decisions out of 530 unbelievers in the audience. The field is white to the harvest but how few are the laborers! Pray to the Lord to send more into the field. Thank God over one hundred thousands of the 'Three Hour Sermons' have been sent out this year and are doing splendid work, especially where the living voices of Christian preachers have not yet penetrated."

Sunday-school Advance in Korea

THE Korean Church is laying large emphasis upon Sunday-school work. It has been decided to continue the Sunday-school forward movement, which has been a feature of the work in Korea for the past year, for at least two years more. Formal request has come from the Sunday School

Association of Korea to the World Sunday School Association asking that two trained leaders be sent for special work during the next two years. The Northern Presbyterian Church has been asked to send a man during the coming fall, and the Southern Presbyterian Church has been requested to send Rev. W. T. Thompson, D.D., of Union Theological Seminary, Richmond, Virginia, for six months, beginning with September, 1923. It is planned to use these men in numerous institutes to which local workers will be brought; also for special instruction in Sunday-school methods in the various Bible institutes and theological seminaries. —*Christian Observer.*

CHINA

Union University Proposed

THE May number of the *Boone Bulletin*, a four-page publication issued by Boone University, the college conducted by American Episcopal missionaries in Wuchang, China, discusses a plan for a Union University for Central China, to be formed by the cooperation of Boone, Yale in China, Griffith John College (London Missionary Society), Wesley College (Wesleyan Missionary Society of England), Huping College (Reformed Church), and possibly one or two others. This would place the faculties and resources of these five at the disposal of each, greatly strengthening the arts and sciences. Separate courses would probably still be given by each, especially in theology. Boone's great Middle School of three hundred students would continue as it is and the college students would continue to live together in their own college building and share their college life.

General Wu's Gift

GENERAL Wu Pei Fu, the victorious Chinese soldier who turned back Chang and his armies on their recent raid from Manchuria, has promised the Presbyterian Mission at Paotingfu $6,000 Mex. with which to purchase an X-ray machine. During the days of fighting around Paotingfu, over 1,300 wounded were brought into the hospitals of the town, and the Taylor Memorial Hospital cared for most of the worst cases. Apparently the authorities thought that when real medical and surgical attention was needed, there was no place like the Christian mission hospital. The unanticipated rush of work made it necessary to bring in two extra doctors, two X-ray men and three nurses to help out. . . . The hospital owned no X-ray machine, and had to borrow one from a better equipped institution. General Wu was taken in to see a demonstration of the way in which the machine worked, and his interest was so aroused that he immediately promised the hospital the $6,000 necessary to buy one of their own.

—*The Continent.*

Beginnings in Indo-China

FOR years the Presbyterian missionaries in Siam have been praying that the door into the French side of the peninsula would be opened, so that missionaries could go into French Indo-China and preach the Gospel. Now the prayer has been answered and the door is opened. Dr. Taylor has preached and distributed Scriptures in Luang Prabang and found the people eager to listen and receive. Mr. Stewart has reached Roy Ett and spent some time there at work with a band of Siamese helpers, mostly from Chiengmai. Mr. Callender has gone to Yuankiang where Mrs. Dodd has been for some time and there is an urgency up there very unusual among the Tai. These three openings call for missionary expansion, in spite of the existing shortage of workers at the established stations.

INDIA

Christianity's Place in India

A CONTRIBUTOR to the *Christian Patriot*, Madras, evidently replying to an article which had called attention to the comparatively small number of Brahmins among the converts to Christianity, first states sev-

eral obvious reasons why the early missionaries had concerned themselves chiefly with the lower classes, and continues: "Till now India was quietly submitting to the good will of the Britons and their religion, but a reaction has come now for throwing away all that is European, and Christianity is not being shown any exception. Is it strange? Is it not in accordance with the times? Now, what should the present counteraction be? Let Christians and Christian workers throw off the outward garb of Westernism and appear as truly Indian, by forgetting Western hats and boots and covering themselves in the Indian fashion. The religious teachers may similarly be clothed as *sadhus*. These Indianized forms would surely appeal to Indians and would not bring forth or intensify any hatred or opposition. We are all led away by a sort of general idea that the Christian missionary had not left any impression on the upper classes. This is far from a fact. Let us analyze the present conditions. What has brought the idea of free thought? Is it not owing to the free infiltration of the Christian universal freedom through high schools and college missionary....institutions? What has brought about the idea of universal brotherhood in a land of steel-walled compartments of caste? Is it not the influence of the widespread ideas of Christianity? The hearts of Hindus who have had anything to do with Christian colleges or high schools have been changed by the gentle influence of Christian teachings."

Gandhi's Advice to Missionaries

AT a gathering of Indian Christians and British missionaries which was held before his imprisonment, Gandhi was asked how Christians could make Christianity a real force in the national life of India. He replied: "I would suggest four things. First, that all your missionaries and Indian Christians should begin to live as Jesus Christ did. Second, you should all practice your religion without adulterating it or toning it down. In the third place, I would suggest that you should emphasize the love side of Christianity more, for love is central in your religion. Another suggestion I would make is that you should study non-Christian religions more sympathetically in order to find the truth that is in them, and then a more sympathetic approach to the people will be possible."

A Christian Woman Councillor

AN Indian Christian leader in Madras, Mr. M. D. Devadoss, was appointed a few months ago Judge of the Madras High Court. Now his wife, reports the *Dnyanodaya*, has been selected by the Madras Government as a member of the Municipal Council of Madras City. The Madras Corporation has recently requested the Government to fill a vacancy by nominating a woman, so as to help on the various causes associated with women and children, and the Indian Christian community is to be congratulated on the choice of Mrs. M. D. Devadoss for this honorable and responsible position.

A New Christian Settlement

SOME twenty years ago the desert country of Sindh was brought under cultivation by a huge irrigation canal called the Jamrao. In order to cultivate this large new area, laborers were brought from the Punjab. Since 1914, the Church Missionary Society representative stationed at Hyderabad has been working among this class, and many of them have become Christians, but they were widely scattered, very poor and ignorant, utterly unread and largely untaught, and had no Christian public opinion to guide them. Now a number of Punjabi Christian soldiers, having been demobilized, have received grants of land here in recognition of their services. Other Christians have joined them, making more than six hundred in all, but all are poor and first expenses on the land are very heavy. A cooperative credit society has been formed

among them which is registered by the government and subject to audit and control. By its means the people borrow money and lend it to the society members on mutual unlimited liability. The settlement is really a theocracy, with each member directly related to the church and governed by the panchayat or church committee. Each landholder is expected to give a tenth of his income, when he has one, to the church. For two or three years the colonists will have to struggle to live and pay off their loans and to improve their lands and stock. Then it is hoped a church and boarding school will be built, and that in fact it will be a self-supporting church.

A Leper's Sacrifice

REV. A. H. BESTALL, writing in *Without the Camp*, the magazine of the Mission to Lepers, says: "All through the years we have, in Burma, found spiritual recreation in our leper work. Always trying in its association with loathsome disease; frequently disappointing in many ways; yet no brighter gleams of encouragement and hope have been emitted from any sphere of work than those that have shone from this wonderful and smitten area of our mission field."

One such "gleam" is the following story of a service in the Home for Lepers, at which the work of the British and Foreign Bible Society was described. The collection amounted to nearly ten shillings, though the eighty Burmese lepers present were all very poor. Among the coins was a rupee, which was put in by one of the poorest of the lepers. When asked how he would find enough to buy food when a third of his month's curry allowance went in a moment into the collection, he said: "No matter, I will eat less; I want my money to do good."

MOSLEM LANDS

New Eyes and a New Heart

DR. DWIGHT M. DONALDSON, of Meshed, Persia, writes of an elderly Moslem, who purchased a gospel a number of years ago. He had a cataract removed from one of his eyes a year or two later. The hospital assistant to whom he spoke of his interest was not himself a Christian, and the man went away unsatisfied. As a cataract was forming on the other eye, he started again for Meshed, and in Nishapur met Rev. Mr. Miller. Dr. Donaldson continues: "Early one morning he gave me a note from Mr. Miller, saying that he thought he was a man not far from the kingdom. I had an intense interview with him for an hour and a half, without knowing that he had been traveling on a camel all night and had come to me immediately on his arrival in Meshed. He had four days' instruction in Christian belief before going to the hospital. The second cataract has been successfully removed, and after a few days' rest, with the help of spectacles he will be able to read again. He will remain a week or two in Meshed for further instruction and admission to the church, and then, as he says, he wants to go back to Sabzevar and find some new brethren there. As I write I hear one of the Christians, who has learned to read since his baptism, reading to this old man from the Testament. . . . I knew you would rejoice with us in this man with his new eyes and his new heart."

God's Call to Work for Moslems

DR. H. R. BOYES, of the Presbyterian Hospital in Lebanon, Syria, reports an aspect of the French evacuation of Cilicia which may have serious results for the Kingdom of God. He says: "We understand that almost every Christian has left Cilicia. Many Moslems also fled, especially if they had been friendly to the French. It is another serious blow to the work of the missionaries in that region, especially those of the American Board. It is exceedingly disheartening. This is the second time their work has been absolutely disorganized in less than ten years. Some missionaries in that section say that they look on this as God's hand leading them into more

direct work among the Moslems. It has always been the policy in the Near East to endeavor to revive the spiritual life in the existing Christian churches in order to put a better standard of Christianity before the Moslems. As a result the direct work to win Moslems has been limited. Often such times as these usher in spiritual blessing. We are praying that this may be the case and every opportunity is being grasped to present Christ as Saviour."

Miss de Mayer in Turkestan

WITH much difficulty having obtained the necessary papers and permits from the Soviet authorities, Miss Jenny de Mayer, the Russian evangelist, has disappeared into the "great unknown" which Russia represents to the outsider. This fearless and faithful woman left Meshed, Northeast Persia, on the 29th of May for Askhabad and Tashkent. She says:

"Although the epidemic of typhus is subsiding, cholera is on the way, and I shall gladly serve and do my best as a nurse. After that, I hope to be set free for work with my tracts among the Mohammedans. I shall *try* to do work in the Mohammedan Women's Hospital. Rev. Dwight Donaldson of the American Presbyterian Mission, will keep my precious tracts and the Russian Scriptures until I inform him that I am free to do book-work again. I have announced myself to the Soviet consul here as a follower of Jesus Christ and all the officials have been astonishingly kind.

"Things seem to readjust themselves politically and economically but the famine brings the sufferings to the people, and is expected also for next winter as our granary—the Volga districts—has become a perfect waste. The grain from America seems not to have arrived in time for sowing. There is a great hunger also for spiritual food. Pray that the Holy Spirit may use me in whatever way He willeth to do.

"The American Presbyterian Mission in Meshed is in a strong, healthy way of development. The difference between the Mohammedan Arabs and the Mohammedan Persians is striking. In Algiers, every convert must be won by a passionate effort of prayer and a fight with the powers of darkness; here souls come to the light of Christ in a much quieter way, and suffer much less than converts from among the Arabs."

Near East Relief

IT is estimated that at least one million people are living in the Near East today who would have perished had it not been for American aid, and many lives are still being saved. Near East Relief is conducting 124 orphanages, in which there are 64,107 children, and there are practically 50,000 others, outside the orphanages, who are dependent upon Near East Relief for the necessities of life. At Alexandropol alone, where there are 18,000 in the orphanages, there are at least 20,000 additional children who are homeless. Industries of various types, adapted to the training of men, women and children, are conducted at most of the relief stations. No opportunity is lost to develop the largest possible measure of self-support in connection with all relief work. The people naturally are frugal, thrifty, and eager for their industrial independence. Given a single year of peace and stable government free from attacks of enemies, and the adult population would regain complete self-support.

AFRICA

Egypt Eager for Knowledge

THE World War has developed in Egypt a thirst for knowledge that is without parallel in history. The Moslem is now listening to "the voices from the West" to which in the past he turned a deaf ear. The war has driven the army truck into his mud village and caused the aeroplane to alight in his field. He scratches his head in awe and wonder and says to his neighbor, "This magic comes from

the white man's brain; our children must have this knowledge. We will send them to the Christian school." So great is the demand for education that 400 Egyptian students had to be turned away from a single institution of higher education last year. Merchant, missionary, and journalist unite in bearing testimony to an openness of mind and a readiness to discuss truth that are full of significance for the future, not only in Egypt but in the whole Moslem world. The American University at Cairo, at the end of but two years of its work, has an enrolment of over two hundred carefully selected undergraduates, sixty per cent of whom are Mohammedan.

Lord Selborne's Testimony

THE following testimony to the value of missionary work by the Earl of Selborne appears in the *Church Missionary Review* for June: "It is not possible for an Englishman to travel through Nigeria without pride in the splendid work accomplished in twenty years by his fellow-countrymen, government officials, engineers, traders, and missionaries.... In West Africa, as elsewhere, it was the missionaries who were first in the field, and who have done more than any other agency to turn the native from barbarism into sound channels."

Native African Commandments

THE customs and superstitions that govern the lives of the Bushmen in South Africa are powerful enough to be called "commandments" in the report of the Rhenish Missionary Society. Mr. Vedder, who enumerates the following among others, states that failure to observe them is likely to result in death.

"Thou shalt eat only the rump of the flesh of animals. The vitals and legs are for the women and children. Whoever eats forbidden meat shall die.

"Thou shalt not steal anything from a bushman. Whoever catches a strange woman or a child stealing has the right to kill the woman with a club and to tie the child to a tree and burn it alive. Thou mayest steal from a white man or enemy native.

"When thou cuttest off thy hair, thou shalt cover it with earth, so that no one may use it for sorcery to thy hurt.

"If thou hast hurt thyself, thou shalt cover the blood with earth, so that no dog may lick it, for that would kill thee.

"Thou shalt not enter a grave or even point to it with a finger, for that disturbs the rest of the dead and they will hurt thee."

A Poisoner Baptized

C. M. S. missionaries report that the work in Shubra Zanga, a town in the Nile Valley of Egypt, is most encouraging. A few years ago a serious attempt was made by some of the villagers to poison the Church Missionary Society's two English women workers there. Since that time all opposition has been broken down, and really wonderful meetings are held in the mission compound. "One of the men who was involved in the poison conspiracy has since been baptized, and we hope in a few weeks to hold our first adult baptismal service in Menouf church, when three men from Shubra Zanga will be baptized."

EUROPE

Difficulties in Salonica

MRS. J. R. BREWSTER writes to the *Missionary Herald* as follows concerning conditions in Salonica, Greece:

"There were two missionaries here for more than twenty years before Salonica became Greek, but all of their evangelistic work was done in the Bulgarian language. The coming of the Greeks nineteen years ago cut off all orthodox Bulgarian churches and schools, so of course the Protestant work suffered the same fate. With the readjustment of boundary lines since the Great War, most of these twenty-seven outstations in the Bulgarian-speaking villages lie within Serbian boundaries, and are being taken over by the Methodist church....

"We think much about the thirty Protestant families from the Black Sea region located in three refugee villages just an hour's train ride out from the city. The pastor who is shepherding them is preaching Sundays and teaching day school in a tent, teaching for the first time in his life....They are such lovable people and so responsive. If no American backs the school, the Government may close it down."

Churches Need Help

BEFORE the war there was comparatively little work undertaken by American churches for the continent of Europe, because Protestantism there was adequately represented; but now there is great need for friendly aid. Protestant institutions, churches, colleges, seminaries, schools are reported face to face with bankruptcy. Ministers and the widows of ministers are suffering great privation. As it is, "American Protestants have given more largely to the reconstruction of the Cathedral at Rheims than for the reconstruction of Protestant churches." The Waldensian Church, misled by expectation of large contributions from the United States Interchurch Movement, is heavily in debt. In Hungary, it is reported, many pastors are receiving not more than the equivalent of $100 a year salary. Far worse is the condition of widows and orphans of ministers. In Czecho-Slovakia the need is not so much for aid in repairing ruins and relieving distress as it is for meeting adequately the great opportunity provided by the millions now turning from Rome to Protestanism.—*The Congregationalist.*

News from Czecho-Slovakia

THE results of a recent census in the Republic of Czecho-Slovakia were published this spring. From these it appears that in the three most important districts of Bohemia the number of Catholics has dropped about 25 per cent since 1910, while the number of Protestants has increased over 45 per cent. If adherents to the Czecho-Slovak Church, which in reality is Protestant, since it has conserved only a few of the Catholic rites and does not acknowledge the authority of Rome, are counted as Protestants, there has been an increase of 500 per cent. The number of people without church attachment also shows a considerable increase. Professor Emil Radl of the University of Prague writes that it is inadvisable to take the figures of the recent census as final, because changes of confession are still very frequent. Rev. Kenneth D. Miller recently made a trip through Czecho-Slovakia, representing the Presbyterian Church in the U. S. A.

Methodist Mission in Poland

THE mission of the M. E. Church, South, in Poland reports that "the work is just now becoming well organized. Because of the dire need of the people, the work has thus far been chiefly one of relief....We are now making good progress on our religious program. Rev. G. W. Twynham is its superintendent. When he came to Warsaw last September and held his first religious service in one of our dwelling rooms, there were twelve people present. Now we have a large hall for regular church services, with a probationary membership of fifteen and a congregation of some two hundred. We have a large church in Dansig, and smaller ones in Chodziez and Grudziadz. In Warsaw we have four services on Sunday, Bible class Wednesday night, and religious instruction classes three times a week. I am sure the Lord is blessing us. If we can only hold up the torch faithfully—both at home and abroad—we will one day have cause for great rejoicing."

Persecution in Rumania

EVEN though, as stated in the June *Review*, the Rumanian Government has cancelled the edicts against the Baptists, and there is no longer any legal ground for interference with them, the spirit of persecution finds frequent expression in irregular acts

of intolerance and violence. The deplorable weakness of the Rumanian Government in dealing with the persecutors appears clearly from the wrongs recently perpetrated, which are cited by Dr. J. H. Rushbrooke, Baptist Commissioner for Europe, and which have gone unpunished. These include the case of a minister who was cross examined by the local priest regarding his Baptist faith, thereupon arrested by the gendarmes and beaten into insensibility; another who was arrested and brutally beaten by the gendarmes; and many others who have been arrested for holding services. In one place the local priest lies in wait for the Baptists going to service on Sunday and beats them.

German Free Church Movement

AN article by Canon Streeter in the *British Weekly* on the beginnings of a free church movement in Germany states that before the World War, besides the Roman Church, there were more than twenty Protestant state churches. Practically all of the states composing the federation known as the German Empire had each its own established church. Some of these are Lutheran, other Calvinist.

The revolution of 1918 abolished state churches, and also the princes who were regarded as their heads. At first an attempt was made to establish a United Evangelical Church, but the differences between Lutheranism and Calvinism prevented it. Now the constitution for a Federal United Church has been agreed upon. It was initiated on Ascension Day by a solemn service in the historic Church of Wittenberg.

Canon Streeter says the economic straits are added to the difficulties of organization which must be overcome; but the supply of candidates for the ministry has not fallen off.

Christian Endeavor in Portugal

DURING a recent visit to Portugal of Rev. Ernest Sauvin, General Secretary of the European Christian Endeavor Union, a national Christian Endeavor Union was formed in that country. Portugal has remained until now almost the only country in Europe that has had no national organization, though there have been two or three societies in the past. The first one was formed by Rev. Diogo Cassels, nearly twenty years ago. It is no wonder that the societies are few, since in all Portugal, with its six millions of inhabitants, there are only five thousand Protestant Christians; but, small as the organization must necessarily be, it seems to be full of life and to have commanded the attention of many of the most notable Protestants of the country.

A Consecrated Business

SOME of the most earnest supporters of missions are those who, for health reasons, have been rejected for service on the foreign field. A young Englishman, who six years ago was pronounced unfit for missionary service, made this resolve: "If, then, it is God's will for me that I must remain in this country in business, my business shall be the Lord's and all the profits shall be devoted to his work in foreign lands." He entered business life. His first year's profit was £75. This he sent to the mission board. The next year he sent £480, the year following £1,024, and successively £2,500, £3,000, and last year £3,500. In these six years he has paid in £10,579, instead of the personal service he was not permitted to render.

—*Record of Christian Work.*

LATIN AMERICA

Persecution in Mexico

STORIES of fanatical outbreaks against workers in Mexico are coming from several sources. According to a report in the Chicago *Tribune* in July, two Protestant ministers were attacked in the town of San Pablo, in the state of Tiaxcala, by a mob which threatened to burn them as spies of American Protestant agitators. Only the interference of the authorities prevented them from being murdered. The *Bible Society Record* tells a most harrowing story of an attack in a vil-

lage in the state of Durango on a party consisting of a Miss Streator, a missionary who has been for some years a regular correspondent of the Bible Society, and four Mexican Christians, two of them colporteurs. On their arrival in the village, they notified the village authorities of what they were going to do. This procedure is purely a matter of courtesy in these days, for the constitution and laws of Mexico permit entire freedom of religious propaganda and worship. The president was even gracious; apparently all was well, and they felt free to begin their work. Soon afterward the bells of the parish church rang loudly and a mob gathered which not only insulted and robbed the party, but knocked them down, and stoned them and attacked them in various ways, finally driving them out of the village.

The Church on the Canal Zone

THE story of the development of the Union Church on the Canal Zone is a striking illustration of the growing "work-together" spirit of the Protestant churches in the United States.

The men who made the Canal, especially those who had their families with them, decided that by uniting their services and their gifts they could have at each center of population, one strong church. The denominational leaders in the states, with the exception of the Southern Baptists, the Lutherans, and the Episcopalians, cordially supported this practice. There is now one union church that extends from the Atlantic to the Pacific, with congregations at Cristobal, Gatun, Pedro, Miguel and Balboa, which has paid its own local bills, the salaries of its pastors, built parsonages for them, paid $1,800 a year toward the missionary work of the Methodist Episcopal Church at David, Panama, and given $16,000 of the $100,000 put into church buildings. They fully expect to do this, only hoping that their brothers in the states will complete the erection of the church buildings and provide the equipment. It is in giving this last assistance that some of the great religious bodies have cooperated so splendidly.

A Japanese Missionary to Brazil

THE missionary spirit has recently had a significant illustration in a Japanese graduate of Auburn Theological Seminary, Rev. Midori Kobayashi. He was a graduate of Doshisha University, Japan, and having been awarded by a Committee in Japan one of the Oriental Scholarships, he came to Auburn Seminary in 1918 to prepare for the ministry. After graduation in 1921 he went to New York City to earn money to take him home. While in New York he heard of 30,000 Japanese in Brazil, absolutely without spiritual guidance, even from a Buddhist priest. This stirred his heart and he resolved that if possible he would go to Brazil as a missionary to his own people there. He wisely sought the moral support of a missionary board in order that he might undertake this service but found that no mission board working in that mission field could give him either financial or moral support. Undaunted, he resolved to go at the earliest possible moment at his own charges. Patiently and self-denyingly he worked in a restaurant until he had saved enough money to take him to Brazil and sailed in December, 1921. He is now working at Sao Paolo without financial or moral backing from any Board but is cheerfully, hopefully, courageously witnessing for Christ. It stirs the heart to find a man, himself the product of missionary zeal, going to a land foreign to him and giving himself to this self-denying and single-handed missionary endeavor.

NORTH AMERICA

Plans for Bible Anniversary

THE American Bible Celebration Committee, with headquarters at the Bible House in New York City, has been formed to arrange for the celebration on October 4, 1922, of the fiftieth anniversary of the first formal meeting of the American scholars who

constituted the American Revision Committee, and whose persistent labors during the ensuing thirty years resulted in the American Standard Bible.

Episcopal Missionary Budget

AT a meeting of the Presiding Bishop and Council of the Episcopal Church, held in New York in July, it was voted to present to the triennial general convention, which will be held in Portland, Ore., beginning Sept. 6th and continuing three weeks, a resolution setting $21,000,000 as the budget to be raised in the next three years for the foreign and home mission work. Instead of simply asking the Episcopal churches to donate that sum, however, an itemized list of the needs of the hospitals, colleges, seminaries and mission stations will be placed before the communicants, with the amount each "need" will cost. In this way it is hoped to create a greater personal interest.

The Bible by Radio

WE recognize that the Bible is the most modern book in the world, and so it does not seem strange to hear how easily it relates itself to the present-day interest in radio. It is reported that the Bible is broadcasted by the Westinghouse Company from their Radio Broadcasting Station in Newark, N. J. Daily readings are from selections made by P. Whitwell Wilson, author of "The Christ We Forget" and other religious books, and correspondent for the London *Daily News*.

Christian Fundamentals League

THE *Christian Observer* states the following as the program adopted by the Christian Fundamentals League of America:

"1. To hold evangelistic campaigns, Sunday-school institutes and Bible school conferences.

"2. To issue literature and send forth evangelists and lecturers for the purpose of enlightening the people regarding the cults and 'modernism.'

"3. To encourage fellowship between the Churches on the basis of Christian fundamentals.

"4. To distribute evangelical literature through the placing of literature racks in hotels, railway stations, office buildings and shops. (One million of these racks are needed throughout the United States and Canada.)

"5. To place 'Go to Church' and scriptural sign boards and Sunday-school lesson bill posters in prominent localities in connection with revival campaigns. Literature racks also will be placed during these meetings."

Recent Religious Statistics

ACCORDING to statistics gathered by the Federal Council of Churches, and printed in the Year Book of the Churches which has just been issued, of every 106 persons in the United States, 10 have no religious affiliation and 96 are affiliated through membership, financial support, attendance or other ties with various religious bodies, as follows:

Protestant, 75; Roman Catholic, 18; other faiths, 3; no religious affiliation, 10. Total, 106.

The Year Book of the Churches gives the total church population of the country as follows:

Roman Catholic,	17,885,646
Eastern Orthodox,	411,054
Latter Day Saints,	587,918
Jewish,	1,600,000
Protestant,	75,099,489
	95,584,107

The Protestant figures include 30,000,000 members and 40,000,000 adherents. Since the Catholic basis of computation is "population" it does not make a fair comparison to limit the other statistics to communicant membership, as is usually done. On this basis the Methodist and Baptist churches have a greater constituency than the Roman Catholic Church, the figures being:

Methodists,	22,171,959
Baptists,	21,938,700
Roman Catholics,	17,885,646

Training for Christian Women

ONE of the schools offering excellent practical training for Christian women is located at 7 Gramercy Park, New York. This school was

founded by the Woman's Branch of the New York City Missions and with the aid of gifts from Mrs. John S. Kennedy and Mrs. A. F. Schauffler has been able to greatly increase its scope. The English Bible is the center of the curriculum and practical courses are given in methods of work in missions and church schools. Among the lecturers are Dr. John McDowell, Dr. A. H. McKinney, Mrs. W. R. Moody and Dr. T. H. P. Sailer. Expenses $350 a year for tuition and board or $175 a year for tuition without board and lodging. The School is in the heart of New York.

Women Students' Program

THE Student Assembly of the Young Women's Christian Association has as its purpose, according to an article in the *Association Monthly*, "to direct the influence of student opinion toward legislation for women and children in industry; toward outlawing war; and toward the development of Christian leadership in this country." This important department of the Association was reorganized at a meeting held at Hot Springs in April, and among other matters of business it was resolved, to continue the support of the Student Friendship Fund and to extend its field of service to include the faculties as well as students of Central Europe. For publicity, arrangements were made with the *Association Monthly* by a temporary board of editors, whereby students are to have a section of about eight pages of the magazine, "wherein the student voice is to be heard; student thought, trends, tendencies, are to take form in print."

Church Racial Cooperation

SINCE the Christian people in any Southern community are naturally expected to help most in carrying out any program of interracial cooperation, it is profitable to see what part the churches as such can play. Bishop R. E. Jones, accordingly, discusses in the journal of the American Missionary Association the following possible means of cooperation between white and colored churches: "First, white and colored preachers in every community in the South might well meet once a month for the discussion of community, educational and religious activities. This has been in vogue in a number of communities.

"Second, white ministers should fill the pulpits of Negro churches as often as possible and they should preach a pure gospel, without seeking to give the Negroes patronizing advice. This has sometimes been effected with excellent results.

"Third, Negro choirs, quartets and soloists may be asked occasionally to sing in white churches. Where this has been tried it has proved very popular.

"Fourth, Negro Sunday-schools should be organized in the needy sections of the city and country, and consecrated white men and women invited to teach in these Sunday-schools. Here is a need that we have neglected and it has all the prestige that one wants when it is known that Stonewall Jackson taught a Negro Sunday school."

The Indian Potlatch

REV. R. C. SCOTT, who is in charge of the Crosby Marine Mission, conducted by the Canadian Methodist Church on the coast of British Columbia and among the Queen Charlotte Islands, writes of the significance of the heathen Indian ceremony known as the potlatch, and continues: "The Indian peoples have abandoned the camp fires of their fathers and have joined the great outside world. The influences of that world for good and evil are more and more making themselves felt in every Indian village. Materialistic Socialism clamors in the ears of the young men who work in the logging camps, and the white man's pleasures and vices are seeking the place of those of their fathers', now largely displaced. In some villages pool rooms and dance halls have been built, while no provision has been made, at least by the

people themselves, for the expression of the spiritual life. This creates and renders more difficult the task of the missionary. We are planning suitable buildings to meet the needs, spiritual and social, of our people, and are co-workers together with you in the Master's vineyard."

Self-governing Eskimos

COMPLETING a six-thousand mile journey from Point Hope, Alaska, which consumed three months and six days, the Rev. William A. Thomas, Episcopal missionary at Point Hope, three hundred miles north of the Arctic Circle, brought a remarkable story of a self-governing Eskimo community which has been successfully carried on at Point Hope for six years. Under the tutelage of the missionaries, equal suffrage has been established among the Tigaras, who annually in town meeting elect from among themselves the Omalik, or Council of Leading Men, who in turn enact the local laws and see to their enforcement among the thousand natives who inhabit the region. This democracy of the frozen North even has its own prohibition law, which was adopted three years before the Prohibition Amendment was adopted in the United States.

Originally the Omalik was composed of seven men, but it was found later that five was a better number. From the beginning of the experiment the right of suffrage was given to men and women alike, in the selection of the council. This unique venture in home rule was started six years ago, after the breakdown of the autocratic rule of a tribal chief, and following the instruction which has been given the younger generation of Eskimos, through thirty-one years at the Episcopal School at Point Hope.

Mission Damaged in Alaska

THE Yukon River has again played havoc with the mission property of the American Episcopal Church at Fort Yukon. A wireless message from Dr. Grafton Burke sent out on June ninth says that the break-up of the ice this year has been accompanied by great destruction. Huge ice masses borne on the rushing river have been hurled against the north bank. Immense sections have been cut away. Saint Stephen's Church, originally built about four hundred feet back from the river's edge, is now in danger of going into the river and must be torn down and rebuilt further back. Saint Stephen's is the church so intimately associated with Archdeacon Stuck and his helpful ministry at Fort Yukon. It is the home of a large, enthusiastic and generous Indian congregation. Bishop Rowe has authorized Dr. Burke to make the facts known to friends of Alaska in this country. No exact estimate of the probable cost of repairing the damage has been made, but it is probable that $5,000 will be necessary for the purpose.

GENERAL

Missionaries Blame Films

IN a report from the Women's Board for Foreign Missions, presented to the annual sessions of the Presbyterian Synods of Arizona and California, meeting in Pasadena, it was said that the motion pictures shown in the Orient so misrepresent American life that the work of the missionaries is made much more difficult. The natives of Canton, Shanghai, Tokio, Calcutta, Bombay and Jerusalem, viewing "Western" pictures, conclude that all American men are "barbaric savages," who gamble for a living, drink whisky like water, carry two guns and a bowie knife, and kill their fellow men as a pastime; that American women are dance hall girls who smoke cigarettes, drink heavily, and "sell themselves for a coin or a smile." The other pictures shown in the Orient are of the eternal triangle variety, the report continued, and the missionaries have a difficult time explaining that all American men and women are not like the characters in the pictures.

"In Jerusalem, within 100 yards

from the grave in the garden where the Saviour of the World lay after His crucifixion, there is a movie run by an enemy of all righteousness, showing revolting and sensual pictures of American life. These people in foreign lands have no means of knowing that such presentations are a gross libel on the majority of our population."

Roman Catholic Missions

ANNALS, a bimonthly paper published in England under Roman Catholic auspices, devotes many pages of its last issue to a century's record of "The Propagation of the Faith," which was organized in May, 1822. It speaks of "fifty thousand messengers of the Gospel, priests, lay brothers and sisters, who girdle the globe in their apostolate," and says of the work in China: "A century ago, China had but a handful of missionaries—and those hounded down like wild beasts—and very few Christians; today there are no fewer than 52 Chinese Vicariates, with 1,356 European missionaries, and 936 native priests, for two millions of Catholics and half a million catechumens." The following paragraph on financial affairs is illuminating: "We may doubtless be proud of the twenty million pounds collected in a century, but listen—for it is best said in a whisper—are you aware that the Protestant Missions manage to amass annually on an average four million pounds? Yes, *annually*—it is worth thinking over! Truly, we have our work cut out, if we may so say, but it will take us some time to emulate that budget."

Experience Wins Recruits

THE experience of The Congregational Church Extension Boards during the summer of 1921 may be of aid to other denominations which are facing recruiting problems. The Sunday-school Extension Society inaugurated the plan of sending out college students to work as Sunday-school missionaries during the summer months at a specified salary under the direction of home missionary pastors. They organized and reorganized Sunday-schools, brought into a more active existence young people's societies, started Boy Scout and Camp Fire Girls' clubs, took groups camping, initiated various types of community effort, led prayer meetings and even preached. A number of these students who had gone out simply for the summer's work, without any idea of making this a permanent effort, returned, definitely committed to the ministry and are now making plans for theological study at the end of the college course.

OBITUARY NOTES

DR. GOUCHER OF BALTIMORE. On July 19th, the Rev. John F. Goucher, D.D., LL.D., a prominent leader and educationalist in the Methodist Episcopal Church and the founder of Goucher College, Baltimore, died at his home in Maryland at the age of seventy-nine. He is survived by his widow and three daughters.

Dr. Goucher entered the ministry fifty-three years ago and in 1889 founded the women's college of Baltimore of which he was President until 1908. He visited the mission fields of Asia a number of times and accomplished a great work in educational missions. He is the author of "Christianity and the United States" and "Growth in the Missionary Concept." Dr. Goucher's statesmanlike counsels will be greatly missed in missionary circles.

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MRS. W. E. SMITH, one of the pioneer missionaries of the Canadian Methodist Church in West China, suffered a serious breakdown in health on the field, but managed to make the journey home and died one week after reaching Toronto the last of June.

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MISS BELLE H. BENNETT, for many years a leader in the work of Woman's Home Missions in the M. E. Church, South, passed away at her home in Richmond, Ky., on July 20th.

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REV. WILLIAM H. GULICK, missionary of the American Board in Spain from 1872-1919, died in Boston, April 14th.

THE MISSIONARY LIBRARY

An American Diplomat in China. By Paul S. Reinsch. 8vo. 396 pp. $4. Doubleday Page and Company, Garden City, N. Y., 1922.

As profesor of Political Science in the University of Wisconsin, Dr. Reinsch attracted wide attention by his writings on such subjects as "Colonial Administration," "International Unions," "International Currents in the Far East," and "World Politics at the End of the Nineteenth Century as Influenced by the Oriental Situation." The two latter books so impressed President Wilson that in 1913 he appointed the author United States Minister to China where he served with marked success for six years. He then returned to America to practice International Law in Washington, and to serve as counsellor in that city to the Chinese Government. He is a member of various international societies and has contributed many articles to magazines on subjects relating to political science, essentials of government, diplomacy, and international law. Is there any living man, therefore, who can speak with more authority on the questions that he discusses in this book? He does not deal with the manners and customs of the Chinese, or with the social, economic, moral and religious questions and makes only a few incidental references to missionaries and mission work. He writes as a diplomat regarding the stirring events which occurred during his diplomatic service in Peking from 1913 to 1919, beginning with his interview on his arrival with Yuan Shih-kai, and closing with his departure to America. But those were momentous years in Peking and Dr. Reinsch was at the heart of things. His account of what he saw and heard forms an interesting and valuable chapter in the diplomatic history of China and the Far East. Ten chapters are devoted to "Old China and the New Republic," seven to "The Passing of Yuan Shih-kai," eight to "The War and China," and eight to the "Last Year of War and Aftermath." The author is a firm friend of China, and his sympathies are clearly with the Chinese in their controversies with Japan, but he writes in a judicial spirit.

Japanese-American Relations. By Iichiro Tokutomi. Translated by Sukeshige Yanaigwara. 12mo. 207 pp. Macmillan Company, New York, 1922.

The author of this small but important volume, an eminent member of the Japanese House of Peers, shows frankly and forcibly the attitude of the Japanese toward America and Americans. The book is intended primarily for Japanese readers and has had a wide circulation in Japan. Mr. Tokutomi does not agree with those who worship America, nor with those who seek an excuse for trouble with America. He thinks that the anti-Japanese feeling in the United States is increasing, and gives reasons for believing that Americans fail to do justice to the Japanese. The book is a genuine cross-section of the feeling in Japan toward the United States.

The Rising Temper of the East. By Frazier Hunt. Illustrated. $2.50 net. 8vo. 248 pages. Bobbs Merrill Co., Indianapolis, Ind., 1922.

No one can doubt that the temper of the peoples of the Near East and of the Far East is changing but the interpretations of causes and effects vary vastly. Mr. Hunt is an American traveler who essays to describe conditions in India, China, Japan, Korea, Australia and elsewhere and to interpret danger signals. He is sympathetic with the struggle for liberty and for independence of foreign domination but he does not give

sufficient weight to the benefits conferred on such a land as India by British rule or to the unpreparedness of most of these eastern peoples for entire independence. He listened, as a reporter, to the stories told him by native patriots and apparently accepted them without discrimination. He saw unwholesome physical, intellectual and moral conditions but he did not see the far worse conditions of half a century ago. He recognizes the value of the educational work done by Christian missionaries more than the beneficient effects of British rule.

It is extremely interesting to see the Far East through the eyes of a wide-awake American reporter, and he writes entertainingly of the Non-cooperation Movement in India, the new religions nationalism, the conflict in China, the industrial struggle in Japan, the independence movement in Korea and the unrest in the Philippines, Haiti and Mexico, but it is not entirely safe to accept all of his statements as facts or to put full confidence in his judgment. It is safer to consult those who have had longer experience and have a more intimate knowledge of these lands and who can better interpret the "Rising Temper of the East."

John Mackenzie of South Africa. By W. D. Mackenzie. 12mo. 48 pp. 60 cents net. London Missionary Society, England, and George H. Doran Company, New York, 1922.

"There were giants in those days" —missionary giants; Christian giants in character and faith; giants who did wonderful things preparing the way and laying foundations for the Church. Perhaps it is because we are too near to the present, but it may be that there are other reasons why there seem to be fewer missionary giants in these days. At any rate to make a Christian giant requires great faith in a great God, and a great soul with great devotion to a great work. This brief story of one of the missionary giants of the past generation is written by his son. If you cannot read the larger biography, read this brief sketch of a pioneer who as a boy prayed to be sent to "the darkest spot on earth."

Enduring Investments. By Roger W. Babson. 12mo. 199 pages. $1.50. The Macmillan Co., New York, 1922.

The investments here referred to are material rather than social or spiritual but eternal values are recognized. Mr. Babson, who is the founder and head of the Babson Statistical Organization, has had much experience in financial investments and gives some excellent advice as to the value, accumulation and use of money. He believes that wealth is an asset if it does not control the man and that good habits may become a curse if allowed to overrule good judgment.

Ministers, laymen, women and especially young men will find in this volume a vast amount of interesting and valuable advice on the use and abuse of time, money and ability, and Mr. Babson is Christian in his viewpoint and principles though his exegesis of Bible teachings is not always reliable.

William M. Morrison. By T. C. Vinson. Illustrated. 12mo. 201 pp. 75 cents. Presbyterian Committee of Publication, Richmond, Va., 1921.

In the midst of all the labor troubles and cruelties connected with King Leopold's exploitation of the Belgian Congo, Dr. Morrison was engaged in missionary work for twenty years in the Luebo district. His labors for the natives were heroic. He studied the language and the people, instituted reforms, acted as a champion of the natives and proved himself a missionary statesman and diplomat in his dealings with the Belgian officials and literally giving his life for the Africans. As a biography this story of his life is disappointing, but it gives many facts that indicate the greatness of the man and the importance of his work.

First Fruits in Korea. By Charles Allen Clark. Illustrated. 12mo. 388 pp. $1.75 net. Fleming H. Revell Co., 1922.

High class missionary fiction based on facts has a great place in missionary literature. Dr. Clark, who has been a Presbyterian missionary in Korea for twenty years, knows the country and the people and has given us an interesting description in the form of fiction of the remarkable beginnings of Christianity in Chosen. The Church has come up from the midst of ignorance, superstition and vice, has endured persecution and hardship, has become educated and largely self-supporting and is sending out its own foreign missionaries to Manchuria, Siberia, Japan and China. The story is entertainingly written and contains a great deal of information about Korean customs and beliefs and the methods and results of Christian mission work. It is a love story of an unusual sort and worth reading.

Outline of Social Work in Japan. Pamphlet. Prepared by the Bureau for Social Work, Japanese Government, 1922.

Few people in America know what steps the Japanese Government has taken in social welfare work. This pamphlet describes the relief work, social hygiene, homes of refuge, lunch rooms, temperance, medical service, regulation of prostitution, social settlements and various forms of child welfare work. One photograph shows over 1,000 social welfare workers gathered at the sixth national conference. The volume includes a description of various Christian enterprises such as the Y. W. C. A., the Y. M. C. A., the Salvation Army and some missionary work of Protestant Churches.

The Man Who Did the Right Thing. By Sir Harry Johnson. 12mo. $1.75. The Macmillan Co., New York. 1921.

This story of missionary life in East Africa, is distinctly disappointing and in no respect worth while—except possibly as a warning. The hero is an unrepentant adulterer and the characters are in the main unpleasant and unwholesome. Sir Harry is "out with an axe" for the evangelistic missionaries in Africa—especially the "non-conformists," whom he pictures in a most unfavorable light. While missionaries are human, it is distinctly false to describe them in general as weak, silly or fleshly. Sir Harry evidently does not understand spiritual motives and work, and only appreciates medical and industrial missions and other efforts to improve the physical conditions and environment of the Africans. He makes uncalled for slurs upon the missionaries prayer life, their belief in the Bible and their reports of conversions. He is apparently ignorant of such heroes as Moffat and Mackay in African missions, and such transformations as those effected in Mbanza Manteke, Uganda, and elsewhere. This story is untrue in its picture of the better class of missionaries and in many respects leaves a bad taste in the mind of the reader.

The Bible a Missionary Message. By E. O. Carver. 12mo. Fleming H. Revell Co., New York. 1921.

All true Christian missionary work is based on the Bible and from this great Book of God must come the message of life to the world. Dr. Carver, a professor in Louisville Theological Seminary (Southern Baptist), gives here another series of Bible studies which will be of real value in mission study classes. The author points out the missionary character and contents of various portions of the Scriptures, as God's message to man. The studies are not unique in originality but they are helpful and trustworthy.

A Century of Endeavor—1821 to 1921. By Miss Julia C. Emery. 12mo. 466 pp. Department of Missions, New York, 1921.

The Protestant Episcopal Church has had a remarkably fruitful one hundred years of missionary effort, described in Miss Emery's volume. The beginnings were slow and small. The bishops were hard to move. Few saw beyond the limits of their own dioceses, but nevertheless, missionary work was begun and has grown to

large proportions, through years of struggle. The history is full of interest and lessons for all interested in the progress of Christianity. It goes more into denominational detail than will be appreciated by the general Christian reader and the lack of maps and illustrations is difficult to understand in this day of visualizing history and progress. The chronological and historical tables occupy nearly one hundred pages.

Men of Might. By. A. C. Benson and H. F. W. Fatham. 12mo. 295 pp. $2.25 net. Longmans, Green & Co., New York, 1921.

Boys are not averse to biography if the narrative is well written and relates to men who have dared and done great things. These brief biographies are written for boys and deal with fourteen great men from Socrates to Livingstone, but they are not, however, particularly well adapted to boy readers. There is too much general description and too little action. Some of the men like Archbishop Borromeo are not well known outside the Church; others, like George Washington, are familiar to boys from better written biographies. Full advantage has not been taken of the fascinating material in lives of such men as John Wesley, Henry Martyn and General Charles Gordon. The men are worth knowing but the biographers have not written in a way to capture the boy.

Anskar, the Apostle of the North. By Charles H. Robinson, D.D. 12mo. 139 pp. 4s net. S. P. G. House. London, 1921.

Early missionary work in Denmark and Scandinavia has many lessons for pioneer missionaries today. Anskar was a heroic representative of the early church among pagans of the North (801 to 865 A. D.) and Dr. Robinson's translation of Bishop Reinert's story of this apostle shows his piety and zeal, his rugged and self-sacrificing missionary service and the effect of his labors in northern Europe. The narrative is not popular in form but such early ambassadors of the Cross are worth knowing.

Laborers Together. A study of Southern Baptist Missions in China. By Margaret McRea Lackey. 12mo. 126 pp. $1.00 Fleming H. Revell Co., New York. 1921.

The Southern Baptist Convention carries on important missionary work in China in six provinces. This little study book describes the fields in detail, shows the problems, introduces the workers and describes the results. It is well presented with maps and pictures and every Southern Baptist should read it.

In Quest of God. By Marshall Broomhall. 12mo. 190 pp. 5s net. China Inland Mission. London. 1921.

No more fascinating and stimulating stories can be found than the narratives of men and women redeemed by Christ from error and sin and led into Christlike service. Such is this story of two Chinese pastors who were formerly priest and scholar, "in quest of God" and were found by Him. Such records are a final answer to any who question the value of Christian missions. Mr. Broomhall shows the habits of thought and worship in the men before conversion, the way they were led to Christ, and the changes in their thoughts and life by this new and living Way. There is much good in Buddhism and in Confucianism but there is no power or Eternal Life. These stories of missionary history are well worth reading in the home or missionary society.

India—Its Life and Thought. By John P. Jones. 8vo. 448 pp. $1.00 net. George H. Doran Co. 1921.

In these days a dollar book of real value is a boon. Here is a new edition of a book by a scholarly missionary of the American Board who, from long experience and study, writes of India's unrest (14 years ago), of India's Faiths, India's Caste Systems, India's Sacred Books, Modern Religious Movements in India and the progress of Christianity. Dr. Jones gives a large amount of valuable information and believes in the ultimate conquest of India by Jesus Christ, the Saviour of the world.

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